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STANLEY'S "CONGO," AND "DARK CONTINENT."

BY REV. F. VINTON.

In a journey of a thousand days (Aug. 15, 1874—Aug. 9, 1877), Henry M. Stanley crossed Africa where it is two thousand miles wide, but by a track seven thousand miles long. His starting point was Zanzibar, and his terminus the mouth of the Congo. It is not meant that the transit needed to be so long; for he traced the whole shore of the Victoria Nyanza; and he circumnavigated the immense line of Tanganyika. He was lost to civilization three years together; he fought a daily and deadly fight with hunger and sickness, treachery among his men, and ferocity among natives, intolerable fatigues by land, and uncommon perils of navigation. When he looked on white faces again, his original troop of 224 Zanzibaris had dwindled to 115. Quitting Nyangwé, the ultimate western post of Arab traders, he plunged into the forest of Central Africa, marching along the banks of a river called by him the Livingstone of which it was only known that it flowed "north, north, north." The forest was dense, dark, impenetrable, permitting a progress of only six to fourteen miles a day; towering so high as utterly to hide the sun; while "the terrible undergrowth" below, oppressed every mind with gloom and despair. An Arab chief, allured by the promise of six thousand dollars to lead seven hundred men as a convoy, sixty marches forward, abandoned the road when only twenty had been accomplished. Left alone in the heart of Africa, Stanley hewed a fleet of canoes, and committed himself to the stream. Beyond the forest he encountered the hostility of man. The fierce savages, armed with bows and spears, and accustomed to cannibal feasts, thronged about him in splendid canoes, refusing all overtures for peace and the supply of food. In a series of thirty-two battles, sometimes against two thousand assailants, he compelled them to yield to European arms, and allow him to pass them to the sea. But, nature herself seemed to fight for her ancient reign of paganism and night. She barred the mighty river with a hundred wild rapids and awful cataracts; compelling him to quit the stream, and drag his heavy boats over steep cliffs, and through tangled woods, till a few miles of quiet water could be found. Thirty-seven days, in one region, gave him only thirty-four miles of advance. By degrees, the ample stock of beads and trinkets with which he expected to buy food from the natives dwindled away; and before he could reach the frontiers of civilization, he was destitute and starving. By letters sent forward, addressed to whomsoever would take pity on the perishing, he drew supplies for the moment, and the hospitable Portuguese came forth to welcome him to their homes. Nothing in the annals of geography, equals the heroism or the pathos of this tale.

After generously accompanying to their home at Zanzibar, the helpless relics of his perilous expedition, Stanley was returning to Europe in January, 1878, that he might seek in rest and nutrition, balm for his half-ruined constitution. But he was met at Marseilles by messengers from Leopold, king of Belgium, soliciting his return to Africa as agent of an International association. The intolerable thought could not then be entertained. But the air of Switzerland did for him what other means could not effect; and in May, 1879, he returned to the Congo. There, his mission was to form at successive cataracts a series of stations, connected by well made roads, each garrisoned by employés of the association. That he might have reliable allies, he drew from Zanzibar sixty-eight of his former followers; while Kroomen and natives were added as they could be found. Seven small steamers formed his flotilla of exploration, and they reached the first rapid, one hundred and sixty miles from the sea. And now began the mighty work of forming a road around it, practicable for heavy wagons, bearing his fleet through the woods and over the hills. In order to pass at once several neighboring obstructions, it was necessary to make this road fifty two miles in length; and this was accomplished, after a year's exertion, by February, 1881. Grass twelve feet high had to be torn away; thick forests of teak and mahogany to be felled; rocks to be blasted or removed; hills to be graded, bridges to be built. Of course, the good will of the natives had to be won, that they might not hinder, but co-operate in all these enterprises, and cede lands for the successive towns to be built. From Isangila, where this road ended, eighty-eight miles of navigable river succeeded, terminating at Manyanga. The like experience had to be renewed in constructing another wagon-road of 95 miles length to Stanley Pool. But now, the constitution which had endured so much, yielded to the African fever. In May, 1881, Stanley was very near to death; and again in June, 1882, after an exploratory voyage to lake Leopold II, five hundred and fifty miles from the sea, the fever returned, with symptoms so menacing that he resolved to return to Europe. Again, however, before the end of the year, he returned to his post, and ascended the river to Stanley Falls, 1400 miles from the sea. In this expedition he necessarily passed again along those parts of the river where he had experienced the inveterate hostility of the natives in 1877. But little of it now appeared. For his peaceful conquest of the good will of those below, and his demonstration that he could improve their condition by introducing manufactures from Europe, had disarmed their ferocity; and he heard his name pronounced with glad applause as "Tanley," or "Tandelay," by the very tribes which had fought him vigorously six years before.

As Stanley was thus tracing the upper course of the Congo, he came upon village after village, deserted by its late inhabitants, and observed everywhere the marks of conflagration. Occasionally a few miserable old men narrated that their towns had been lately ravaged at night by murderous invaders who shot the males as they rushed from their burning habitations, while women and children had been dragged up the river in chains. The melancholy spectacle was repeated for days; till at length he overtook the slave-hunters' camp. There he found twenty-three hundred women and children fastened together by twenties, in the extreme of misery, not one able bodied man being seen. He computed that the wretched survivors who might finally reach the markets of the Nile, would be only one per cent. of the population sacrificed at their homes, or on the march.* Such is the blessing which Islam pronounces on equatorial Africa.

Four main results have flowed from Stanley's residence on the Congo. He has established a series of trading posts, connected, where necessary, by well-built roads, and has opened most friendly relations with the natives. He has combined their chiefs by hundreds into a confederacy, and has induced the civilized states of the world to recognize as a nation the African association, with whom those chiefs have entered into commercial engagements. He has gathered a vast body of facts respecting the Congo region and its inhabitants. Those facts let us now examine in detail.

The Congo river is one of the largest in the world. Stanley says it is equal to the Nile, the Zambesi, and the Niger combined. He calls it once and a half more than the Mississippi. Here he refers not to mere length but to volume. In much of its course the

Congo is three miles broad. In the dry season, 333 miles from the sea, he ascertained that it pours down a million and a half cubic feet of water in a second, and two millions and a half in the rainy season. In the lower part of its course, it flows through an uninviting gorge, cheerless and forbidding. But above the cataracts, he describes the soil as "wonderfully fertile." "In all the Mississippi valley there is no soil to equal it." He speaks of "this immense waste of fat earth;" and of "bountiful and unparalleled richness of soil." The ordinary products of this soil are "grass fifteen feet high," "sugar cane of gigantic height;" "teak, mahogany, guiacum and bombax;" "cotton grown wild everywhere," and the india rubber plant, and the orchilla creeper, yielding the precious dye. The richness of the soil may also be inferred from the animal life which abounds. To say nothing of antelopes and buffalos, leopards, lions and elephants inhabited the forest, crocodiles and hippopotami swarmed in the river. Far enough from being savages, the people of the lower Congo were "uniformly amiable." It was easy to enter into treaties with them, binding them to friendly intercourse and trade; and in trade they were exceedingly sharp at a bargain. He speaks of "an air of worldly knowledge and travel" as characterizing them. They furnished abundance of laborers, working on Stanley's roads and transportation. "The utmost cordiality" was manifested by the natives three hundred miles above Stanley Pool, six hundred from the sea. He speaks of their "wonderful industry," and its products in the working of iron and copper. Deep in the great forest of the Upper Congo, Stanley found a native smithy in which his own instruments were repaired; and in the hands of his assailants upon that river were iron spear heads six feet long and eight inches broad. He enumerates scores of instruments of iron and of copper which he had seen them use, or had found in their houses. At the same time, their manufactures from wood and wool, in skin and in pottery were numerous and ingenious. Stanley describes "a thick, round cap of knit wool, into which a native artist had worked red, yellow and white twist;" "a collar of many coiled fine brass wire;" "and abundant and various manufactures of ivory." Native ferry boats are repeatedly spoken of; and at one point, near Stanley Pool, a ferry is said to convey a thousand passengers a week across the river, where it is two miles wide. These things as well as the possession of great wealth by some of the native traders, show a society already beginning to be peaceful and strong. Such nationalities are prepared to perceive the advantages of a higher civilization, to welcome European commerce, and to receive with favorable feeling the wisdom and goodness of christian missionaries. It cannot be doubted the Congo region is far more favorable to missions than South Africa with its Bushmen and Zulus, or North Africa, full already of Islam and intolerance.

It has long been thought that Western and Central Africa were barred by climate against European and American missions. The experience of Stanley and his coadjutors proves that it is not so. No great mortality ever attended his enterprise. "The heat was seldom intolerable; the highest mean was 90°, the nights were cool and sometimes cold." He elaborates at much length and reiteration his argument for the healthfulness of Africa; declaring that the fevers and mortality sometimes experienced are attributable to the want of proper food; to the use of stimulants, to imprudent exertions in the heat of the day, and to careless exposures to draughts of cold air, by night or by day. The importance of this last circumstance he shows, by relating that after a healthful voyage up the Congo, far beyond the equator, no sooner did his return begin than the cool breezes up stream, unfelt while they accompanied the steamer, now doubled in force by the speed of the boat and of the current, brought on dangerous diseases in men long accustomed to the African air.

Stanley's information respecting the fertility, the populousness, the productiveness of Africa, and the commercial spirit of its people, will certainly attract western enterprise into its interior, and railroads will be built to pass the cataracts. Christian missions ought to rush in where commerce is sure to pierce. For, side by side with the pleasing pictures given above, traces appear of the idolatry, the ignorance and superstition of the natives; of their cruel sports; of their proneness to warfare; of the cheapness of human life among them. When a chief died, fourteen slaves were slaughtered to accompany his spirit into the other world. Stanley's allusions to missionaries are uniformly respectful; and he celebrates the comfort, neatness and elegance introduced by a missionary's wife, in contrast with the indolence, disarray and negligence manifested at some stations, established by his own men. His own spirit is manly, sober and reverent. Veneration and love for Livingstone seem to have filled his mind, and perhaps have affected his character; for he pressed upon Mtesa the duty and excellence of forgiveness, and his own conduct toward the natives showed a christian spirit.

[Thanks to our contributor for this well digested, comprehensive and condensed summary of Stanley's grand achievements in Africa. Coming generations will recall these achievements and honor the name and memory of the man, who, in constant toil and peril put so much of his energy and his life into this grand and difficult enterprise of opening interior Africa to the commerce, civilization and missions of christendom. Our contributor has said little of the rapidity with which both commerce and christian missions are pressing into the opening. When Stanley's reports of King

Mtesa and the christian instruction he received, reached England, scarcely a month was lost before the C. M. S. missionaries were *en route* to U-Ganda, and though the varying temper and caprices of Mtesa and his chiefs kept the lives of those noble workers in constant peril, one of the very first band has continued in this work through all trials and perils to the present time, and others have come to take the place of those who have fallen or have felt obliged to retreat to England; and those now in U-Ganda, at latest dates, report 108 baptized, three of them daughters of the late King; and though recent trials and perils have reached their climax in the burning to death of three of the young christian converts, who died singing christian hymns, yet the storm had passed over at latest dates, and the young King Mwanga and his chiefs were again friendly to the mission, and the people thronging the missionaries for instruction. With like earnestness the Scotch Kirk and Free Church hastened to found their missions near Lake Nyassa, at Blantyre and Livingstonia. The London Missionary Society began her long and life-sacrificing toils on Lake Tanganyika, the Universities mission has pushed its stations from Zanzibar inland to the western shore of Lake Nyassa; while the English Baptists and Livingstone Inland missions have expended their toils and energies, and many of them their lives, along the track of Stanley on the lower waters of the Congo, between the ocean and Stanley Pool; and already the Baptist Brethren, in their steamer *Peace*, furnished by the munificence of Robert Arthington, have explored the Congo 1000 miles above Stanley Pool to Stanley Falls, as also some of its tributaries, selecting some ten new sites for new mission stations. No missionary annals record the toils and sufferings, even unto death, of more intrepid, persistent and self-sacrificing christian workers than those in these new mission fields in Central Africa. God bless them and crown their toils with the joy of seeing those dark lands shining in the light of God, and their superstitious millions rejoicing in the great salvation.—ED. M. R.]

II. ONE HINDRANCE TO SELF-SUPPORT IN INDIA.

The constant readers of modern and current literature are well aware what are the chief hindrances to the independence of the native church in foreign lands. It is not putting it too strongly to say that we are wont to think of the immaturity and infirmities of natives' christian character as the greatest barrier in the path of self-support in our missionary fields. We mean by this all that can be said for the ignorance, the poverty and the superstition of the young communities of converts, such as gather round the foreign missionary in his new field. It is easy and rational for us to thus cast the blame of the tedious or tardy movement towards church independence upon the people themselves. Now while much that is said in this line is true enough, may there not be some blame attaching to our side of the case? May not the missionaries themselves, to put it plainly, be in part responsible for the slow growth of ideas of independence and habits of self-dependence?

Illustrations covering more than a score of years and coming from several missions, both American and European, occur to us while we write. A few may suffice for proving that there may be a mote at least in the missionary eye that detects a beam in the eye of his native church. All we wish to point out is this, that possibly our own methods may be at fault, and largely responsible for the evils we are deploring.

The wholesale giving of books and medicines to native converts by kind missionaries who do not stop to think of the effect of such gifts, is one illustration in point. New comers are much given to exaggerating the poverty of our converts, and the plea of pity carries everything before it. It will not infrequently be seen that the children of poorer parents than any in the christian community are cheerfully buying their school books and paying for their medicine, which is to be had at a mere nominal rate at all missionary dispensaries, whereas native christian children are being supplied with all at mission cost. Though some missions in India have begun a much needed reform in this matter there are still too many that keep on in the old way, as "the first missionaries" began it. It was thought more kind and christianlike to give away books and medicine than to take a paltry price for them. In a recent meeting of missionaries one said, "I came to give, not sell, and I can never charge a price for either our books or our medicines." So, some one should have responded, you prefer to make beggars and paupers of the people do you? We have known this done deliberately though not intentionally year after year, until a native christian lad, however able to pay for his school books, feels that the missionary is trying to cheat him or enrich himself, whenever the cost price or even a fraction of it is claimed for the books, and this, too, after successive sets of these free books had been torn up, as only free books are, in the mission school.

Another illustration of a somewhat higher grade fits the topic in hand, and with this we shall rest for the present. We refer to the too common practice of building costly churches or meeting-houses for our native congregations. We have several in view as we write. Here is one that cost not less than Rs. 3000, this money was paid from mission funds, not a pice of it being contributed by the few converts at the station. From the outset these converts look upon this fine house as the Mission chapel, never regarding it as their own prayer house. Why should they so regard it? The money from far away foreigners built it, the same fund furnished it, and has kept up the annual repairs on it ever since it was built. It was far beyond the means of this little native church when built, is now and ever will be, perhaps, unless the millennium burst upon us soon. One stray mission, not American (for ideas of self-dependence are taking root, thank God, in some American missions faster than in some others), has a flourishing work among one of our aboriginal tribes. Instead of putting up simple, rude and cheap chapels, constructed like the dwellings of the people, it erects a fine church that might be called a cathedral as compared with its environments. This supreme blunder will stand for years to come as a bar and a block in the path of self-sustaining churches among the natives. Not a few such may be found in India, and the most discouraging part of it is, some are being built now with foreign money to be managed by foreign missionaries.

These illustrations serve to point out our share in that blundering policy that particularly in India has made our native church so dependent and so willing to be carried in foreign arms. Let younger men now coming to the front take these things into thorough consideration. They are not responsible for those who came before and laid the foundations, but the church of God will surely call them to an account for perpetuating mistakes that they should have detected and rectified. Our earnest hope and prayer is that the fresher workers now taking up the missionary duties of our many foreign fields may leave no stone unturned that will promote manliness and independence in the native church. In not a few fields it is time the leading strings were snapped—the sucklings weaned—the meat taking the place of the milk. Our modern missionary history abounds in cheering testimony to the glad and grand results of such advanced policy. We have but to look at the Sandwich Islands, to Burmah, to Turkey and other fields to be convinced how God helps those who help themselves—how an indigenous church grows in strength and beauty and blessing by bearing its own burdens and becoming an almoner of life and light and love to benighted millions around it. M. M.

[All the lessons of our own missionary life, experience and observation, are in the line of this writer's thought, and quite confirm his views. In case of all missionaries there is need of constant watchfulness to keep the utmost self-dependence and self-reliance of native converts in full force, and to impose responsibility upon them as far as possible. There is a golden mean to be attained here, as in all other things, but the mistake in most missions is manifest, and its correction is extremely difficult. Missionaries have too often failed to bear in mind that the poorest of their converts have always been accustomed to support their own false religions and idol-worship, and to relieve them from all care and expense for supporting the Gospel and its institutions tends to turn their thoughts and hearts to the carnal gain of a christian profession; while at the same time destroying all hope of making christianity self-supporting and self-propagating among such converts.—Ed. M. R.]

III. WOMEN AND FOREIGN MISSIONS.

BY REV. A. T. PIERSON, D.D.

The Women's Boards represent a very marked factor in the solution of the missionary problem. Now about fifteen years old, this movement has developed five great Boards in our own denomination with upwards of three thousand minor voluntary societies and agencies. Dr. Mitchell heard a venerable minister in the assembly explain this modern phenomenal success, by saying, "you see, brethren, what *collectors these women are*," as though the secret of all this stupendous growth in gifts and prayers and organizations and consecrated lives could be found in the great capacity of woman as a *beggar!* Look at the facts, and let us learn a lesson. First of all these women have *spread intelligence* of the mission field, its work, its needs, by their "Woman's Work" and "Children's Work," with their joint circulation of between thirty and forty thousand copies, and their missionary maps, sketches, leaflets and newspaper items. They know that facts are the fuel which feed the fire of missionary zeal, and that simple ignorance of those facts is largely the source of small offerings, and smaller interest. Secondly, they have cultivated *prayerful conferences* among their own sex. These fifteen years have developed a network of missionary prayer-meetings, till some twenty-five hundred are held monthly. At these they meet each other, bringing facts as a contribution to general interest, assembling to hear missionaries speak and to pray together. Thirdly they have *sent out and support women* teachers and bible readers whose letters stir them to new consecration, the living links which connect them by a warm pulsation with the ends of the earth, to insure that double circulation so well illustrated in the human body, the heart driving arterial blood to the extremities and the extremities sending venous blood to get new oxygen at the heart. Fourthly they have *organized the littles*, gathering the *pennies*, till many rills make the the grand river of their benevolence. And what is the result? From $7,000 in 1871, they went on to $27,000 in 1872, $64,000 in 1873, $87,000 in 1874, $96,000 in 1875, $115,000 in

1876, $124,000 in 1877 and 1878; $136,000 in 1879, $176,000 in 1880, $178,000 in 1882, $193,000 in 1883, $204,000 in 1884 and $223,000 in 1885! And this is only an illustration of what other similar societies in other denominations have done and are doing. There never was a voice more imperial and imperative than that which now calls to the church of our Lord to "*Go forward*"! The *walls are down*, though thus far we have done nothing but encompass the stronghold of Paganism and shout the sword of the Lord and of Gideon. An insignificant missionary band has gone forth numbering in all not more than *6,000*, (exclusive of natives but inclusive of lay teachers and women), to confront a force of over *1,000,000,000* pagan, papal and moslem people! *i. e.* one to *166,000!*

Meanwhile Japan opens her ports sealed for three centuries, and President Seelye declared at the A. B. C. F. M. in 1867, that the previous decade of years in Japan had for remarkable results no parallel even in primitive pentecostal days. China opens her gates by the treaty of 1858 to the gospel and assures to converts immunity from persecution. In the year 1856 the Hatti Humayun gave the firmän of the Sultan as the guaranty of toleration in Turkey. In 1878 ten thousand converts were baptized in the "Lone Star Mission" alone within ninety days, and sixty thousand people in South India renounced idolatry; in 1877, Stanley after 1,000 days completed the exploration of Africa's interior, opening the way for a chain of stations from Zanzibar to the estuaries of the Congo! And in 1884 the Berlin Conference, embracing fifteen ruling powers, Protestant, Greek, Catholic and even Moslem, sat to decree civil and religious freedom to the vast Congo Basin. We are living in a missionary century when every day is a crisis and every hour a pivot of destiny. What are we doing? We are allowing the cry of retrenchment to startle our missionary workers, at a time when our motto should be not only "*nunquam retrorsum*," but "*semper prorsum*." Retrenchment! why, if the church of Christ at such a time *restricts* her missionary work, hesitates to follow the moving and luminous pillar, God may let the waters of the Red Sea back upon his own hesitating hosts, which he has heaped up to give us a dry path through the very deep. A church that with such world-openings before her, Corea, the last of the Hermit nations now coming forth from exclusion and seclusion to welcome the contact of the gospel missionary, Ethiopia stretching forth hands unto God, the Isles of the sea waiting for his law and within thirty-five years rearing a thousand churches on the ruins of pagan shrines and cannibal ovens—if the church now fails or even falters with such divine voices calling, such doors opening, such fields inviting; with harvests ripening so close upon the sowing that the plowman is overtaken by the reaper—such a church may well ask whether there is not a risk of apostasy from God in the matter of missions! We confess we look with no little alarm upon the present condition of the Foreign missionary work. There is no decent apology for a debt of $57,000 on the work of last year with a membership of 700,000 who were only asked to give *one dollar a year* as their average! Think of saying to *Persia*, that her college and seminary must close, and her supplies be cut down eleven thousand dollars in 1885!! How does our ascended Lord look on such retrenchment!

DR. PIERSON'S INQUIRIES.

The following twelve inquiries came also from Bro. Pierson, with the above article. We give such answer, as we are able at present, hoping to gain more complete data as we prosecute our work. These questions and their answers will interest others as well as the brother who propounds them; and hence we give them to our readers. If any will give us more full or accurate answers, we will be very thankful.

1. *Cost of each conversion in Foreign Missions?*

   $10,021,796÷124,407=$80.55 in 1883–1884.

2. *Cost of each conversion in U. S. or all Christian Lands?*

   Statistics for all U. S. or all Christendom not in hand.
   For Pres. Church North, $10,169,401—$550,220÷15,247=$630.89 in 1883–84.

3. *Amount contributed to Foreign Missions in 1883–84?*

In America,	$3,830,931
In Europe,	6,190,865
Total,	$10,021,796

4. *How many Foreign Missionary Organizations?*

   Over 100, though some give and do little, and many other small organizations do more or less indirectly.

5. *How many Missionaries?*

	Ord.	*Laymen.*	*Women.*	
From America,	1,059	133	1,201	in 1883–84.
From Europe,	1,849	566	1,121	" "
Totals,	2,908	699	2,322	" "

6. *How many Native Preachers and Teachers?*

	Ordained Natives.	*Native Teachers and Helpers.*	
In Am. For. Missions,	1,079	9,195	in 1883–84.
In European ditto,	1,283	17,444	" "
Totals,	2,362	26,639	" "

7. *How many Bibles distributed?*

Bibles, Testaments and portions.

Am. Bible Society issued,	1,548,175	copies. In 69 years, 45,445,206.
British and Foreign,	4,000,000	
Total,	5,548,175	

Details. Russian Bible Society,	82,689	copies
French " " (Monod says)	134,000	"

Partial Details of British and Foreign Bible Society's work.

Circulation in Germany by sale,	372,000	copies
" " Austria,	175,000	"
" " Spain and Portugal,	56,000	"
" " Turkey,	41,000	"
" " Russia by English Agents,	450,000	"
" " Madras Presidency,	118,000	"
" " China and Japan,	209,000	"
" " Egypt, sold by English Agents,	7,838	"

The details are only *in part.* The Scottish Bible Society is doing separate work, its Report is not at hand.

8. *How many Translations?*

Whole Bible into about 60 languages.
New Testaments and portions into some 180 more languages.

9. *How many Native Converts?*

Living Native Communicants 769,204+6,016=775,217.

10. *How many Scholars in Foreign Mission Schools?*

In India alone, 186,417 in 1881–82.
Of these 45,249 boys were in Arts. Colleges, and High Schools.
84,760 " " Primary Schools.
47,276 Girls.
9,132 were Zenana pupils.
Scholars in all Mission Schools, not known.

11. *Given to Foreign Mission by Christians per Capita?*

So far as ascertainable $0.35 a year.

12. *Given by Native Converts per Capita?*

In Foreign Missions of Presbyterians, North, so far as reported $25,313.39÷19,897=$1.27.

The amount given by converts in *all* Foreign Missions, per capita, not yet ascertained. 200 laborers in the South Sea Islands recently sent $465 to the L. M. S. Some 10,000 Communicants in Wesleyan Missions of the Gold Coast and Sierra Leone have just contributed a jubilee (50 years since origin of the mission) fund of $75,000.

IV.—AN APPEAL TO DISCIPLES EVERYWHERE.

ISSUED BY THE NORTHFIELD CONVENTION.

To Fellow-believers of every name, scattered throughout the world, Greeting:

Assembled in the name of our Lord Jesus Christ, with one accord, in one place, we have continued for ten days in prayer and supplication, communing with one another about the common salvation, the blessed hope, and the duty of witnessing to a lost world.

It was near to our place of meeting that, in 1747, at Northampton, Jonathan Edwards sent forth his trumpet-peal, calling upon disciples everywhere to unite in prayer for an effusion of the Spirit upon the whole habitable globe. That summons to prayer marks a new era and epoch in the history of the church of God. Praying bands began to gather in this and other lands; mighty revivals of religion followed; immorality and infidelity were wonderfully checked; and, after more than fifteen hundred years of apathy and lethargy, the spirit of missions was reawakened. In 1784, the monthly concert was begun, and in 1892, the first missionary society formed in England; in 1793, William Carey, the pioneer missionary, sailed for India. Since then one hundred missionary boards have been organized, and probably not less than one hundred thousand missionaries, including women, have gone forth into the harvest-field. The Pillar has moved before these humble laborers, and the two-leaved gates have opened before them, until the whole world is now accessible. The ports and portals of pagan, Moslem, and even papal, lands are now unsealed, and the last of the hermit nations welcomes the missionary. Results of missionary labor in the Hawaiian and Fiji Islands, in Madagascar, in Japan, probably have no parallel even in apostolic days; while even Pentecost is surpassed by the ingathering of ten thousand converts in one mission-station in India within sixty days, in the year 1878. The missionary bands had scarce compassed the walls and sounded the gospel trumpet, when those walls fell, and we have but to march straight on and take possession of Satan's strongholds.

God has thus, in answer to prayer, opened the door of access to the nations. Out of the Pillar there comes once more a voice: "Speak unto the children of Israel, that they go forward." And yet the church of God is slow to move in response to the providence of God. Nearly a thousand millions of the human race are yet without the gospel; vast districts are wholly unoccupied. So few are the laborers, that, if equally dividing responsibility, each must care for at least one hundred thousand souls. And yet there is abundance of both men and means in the church to give the gospel to every living soul before this century closes. If but ten millions, out of four hundred millions of nominal Christians, would undertake such systematic labor as that each one of that number should, in the course of the next fifteen years, reach one hundred other souls with the gospel message, the whole present population of the globe would have heard the good tidings by the year 1900.

Our Lord's own words are: "Go ye, therefore, and disciple all nations;" and "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Peter exhorts us both to "look for and hasten the coming of the day of God;" and what if our inactivity delays His coming? Christ is waiting to "see of the travail of His soul;" and we are impressed that two things are just now of great importance: first, the immediate occupation and evangelization of every destitute district of the earth's population; and, secondly, a new effusion of the Spirit in answer to united prayer.

If at some great centre like London or New York, a great council of evangelical believers could meet, to consider the wonder-working of God's providence and grace in mission fields, and how fields now unoccupied may be insured from further neglect, and to arrange and adjust the work so as to prevent needless waste and friction among workmen, it might greatly further the glorious object of a world's evangelization; and we earnestly commend the suggestion to the prayerful consideration of the various bodies of Christian believers, and the various missionary organizations. What a spectacle it would present both to angels and men, could believers of every name, forgetting all things in which they differ, meet, by chosen representatives, to enter systematically and harmoniously upon the work of sending forth laborers into every part of the world-field!

But, above all else, our immediate and imperative need is a new spirit of earnest and prevailing prayer. The first Pentecost crowned ten days of united, continued supplication. Every subsequent advance may be directly traced to believing prayer, and upon this must depend a new Pentecost. We therefore earnestly appeal to all fellow-disciples to join us and each other in importunate daily supplication for a new and mighty effusion of the Holy Spirit upon all ministers, missionaries, evangelists, pastors, teachers and Christian workers, and upon the whole earth; that God would impart to all Christ's witnesses the tongues of fire, and melt hard hearts before the burning message. It is not by might nor by power, but by the Spirit of the Lord, that all true success must be secured. Let us call upon God till He answereth by fire! What we are to do for the salvation of the lost must be done quickly; for the generation is passing away, and we with it. Obedient to our marching orders, let us "go into all the world, and preach the gospel to every creature," while from our very hearts we pray, "Thy kingdom come."

Grace, mercy and peace be with you all.

Done in convention at Northfield, Mass., August 14, 1885, D. L. Moody presiding.

Arthur T. Pierson, Philadelphia, Presbyterian, *Chairman.*
A. J. Gordon, Boston, Baptist.
L. W. Munhall, Indianapolis, Methodist.
Geo. F. Pentecost, Brooklyn, N. Y., Congregationalist.
Wm. Ashmore, Missionary to Swatow, China, Baptist.
J. E. Kouaston Studd, London, England, Church of England.
Miss E. Dryer, Chicago Avenue Church, Chicago.
Committee.

V. INTER-SEMINARY MISSIONARY ALLIANCE.

BY WM. P. FINNEY.

The sixth annual convention of the Inter-Seminary Missionary Alliance met in Rochester, N. Y., on the 22d of October. Quite a large number of students responded to the invitations sent out, and the meeting was a success in every way. The opening session on Thursday afternoon was given to the reception of delegates, and to united prayer for the presence and guidance of the Holy Spirit during the series of meetings about to be held.

President Strong, of Rochester, delivered the address of welcome in fitting and generous terms, so it was with no misgivings that the many strangers accepted the kind hospitality of the people of Rochester. The number of Seminaries on the roll of the Alliance is fifty-three, and about forty of these were represented in the Convention. The number of delegates present was 310, representing some fifteen different denominations. It will not be possible to give here more than a brief outline of the stirring addresses, and interesting papers and discussions which filled full the three days allotted to them. Before taking up these, however, the first half hour of the morning and afternoon sessions, was always given to prayer; and if these devotional meetings alone had been the reward of the gathering there, the return would still have been great. Such importunate pleading in prayer, and such a sense of the nearness of God were new experiences to many. On Friday three papers were read, all alike full of interesting and valuable information, and imbued with the true Missionary spirit. The first one by Wm. P. McKee, Morgan Park Sem., (Bapt.) answered the question, "What does the Bible teach concerning Missions?" In the second, some valuable "Lessons from the life of Alexander Duff" were presented by F. T. Benson, of Westminster Sem., (Meth.) The talents, the powers, the consecration, the trials, and the successes of this great pioneer of Missions, all furnished topics for direct and personal application. The next paper, by E. W. Smith, Union (Va.) Sem., (Presb.) on "Missionary Work among the Freedmen," was of more than usual interest, as was also the discussion which followed it. The latter was participated in mostly by Southern men, and a bright and promising future was shown for this race, once so low and degraded. On Saturday three more papers followed, the first, "Missionary work in South America," by A. B. Bassett, Hartford Sem., (Cong.); the next, "Missionary Work among the Jews," by S. P. Eckman, Drew Sem., (Meth.); the third, "The Personal Call to Mission Work," by A. B. Nichols, Chicago Sem., (Cong.)

The evening sessions were occupied by addresses from several prominent ministers. Dr. P. S. Henson named and warned against the three great "Speculative Stumbling Blocks," which are characteristic of these times—Materialism, Optimism and Pessimism, and after measuring their power, and comparing it with that of practical Christianity, he quickly brushed them aside as worse than nothing. Rev. A. F. Schauffler, of New York, gave one of his most interesting and characteristic talks on City Missions. Bishop Coxe, of western New York, threw out some very fine thoughts in his address entitled "The sacred ministry non-professional."

Sunday was the notable day of the Convention. Public services opened with a prayer meeting at 9.30, and an hour later Prof. Wm. M. Barbour, of Yale, preached before the Convention on the subject of the "Gospel as a disturbing Power." A consecration meeting was held in the afternoon, led by Rev. R. M. Luther of the Bapt. F. M. B., which abounded in manifestations of the Spirit's presence. Seldom has there been seen so large a body of young men so deeply moved, and the closing sermon at night by Dr. McPherson was far from breaking the charm. Another consecration meeting was held at its close, and here forty-three arose and testified their willingness and desire to enter either the Home, or Foreign Mission field. Thus closed this grand meeting, with God's favor manifestly resting upon it. Many had their interest in Missions quickened, others had theirs excited for the first time; and as the circle of its good influence widens eternity alone will reveal what the harvest shall be.

VI.—LETTERS.

1. *Rev. J. Jamieson, Formosa.*

This letter from Mr. Jamieson to the *Presbyterian Record*, of *Canada*, is dated at the Capital of Formosa, Tamsui, July 13, 1885. We are glad to see both the Missionaries are back at their work and doing what they can to repair the sad ravages wrought by the French among their converts and mission buildings. Mr. J. writes :

We reached Tamsui on the 30th June, and found things to outward appearance much as they were before the French came. Dr. Mackay had buildings repaired and put in order, and the grounds round the college and girls' schools are greatly improved, fresh gravel having been put on the walks and green sod on bare spots of the grounds. In a few years, when the banyan trees planted along the walks will have grown a little larger, they will afford a very pleasant shade. The Doctor's own house is quite handsome, having been freshly painted inside and out. During his absence the converts gave money, and entrusted A-Hoâ to oversee the work. They are thoughtful for him, but they have reason to be be so, and more particularly at this time, seeing that the day and night toil before the bombardment, which almost cost his own life, was without doubt the means of saving many of theirs. Indeed, so far as we can tell, our own safety was in some measure owing to his care, for none of us realized the danger as Dr. Mackay did, and, left to ourselves, we would not likely have thought of having armed men here in Tamsui to guard the mission property. Even the converts in greatest danger could scarcely realize it, and they now look back very gratefully to the emphatic warning letters and messages sent to them, and to all the precautions taken in securing protection. As you know, a number of chapels were looted and destroyed and many converts robbed of all they had, but so far as human judgment can determine, without the care and preparation that preceded all this, there would have been a greater massacre of converts and much greater loss of property.

Here we are now safe in our homes, and thankful to be so. Dr. Mackay is very busy arranging cases with mandarins, preachers' appointments and many other things. Since his return he was all over northern Formosa, and at least three times narrowly escaped being killed—once when crossing the French lines, near Keelung, he and his party suddenly met several French soldiers, who dropped on their knees to fire. It seems as if God so often just puts his hand down in an instant between Dr. Mackay and death. A-Hoâ showed us a large piece of shell that came within two feet of striking him on the day of the bombardment.

2. *Archdeacon Farler, Central Africa.*

This letter will give our readers a more vivid impression of some of the perils and hindrances encountered in the work of the Universities' Mission, in Central Africa, and of how effectually God sometimes uses an upright, conscientious British Magistrate, in such heathen lands, for redressing the cruel wrongs of the innocent when so unjustly afflicted and oppressed. In a previous letter, the Archdeacon had spoken of a grievous famine and other troubles, and in this he writes :

"We also had another trouble at Magila, which has, however, ended well for us. The Sultan of Zanzibar is at war with a rebel chief, named Mbaruki, and he fled a short time ago to the Usambara mountains behind Magila. The Wali of Pangani was ordered to attack him. One Mkuzi chief, who has always been a great trouble to us, a man named Segao, went down to Pangani representing himself the paramount chief of the Bondeis, which was false, and obtained powder and guns on the promise that the Bondeis would go to the war. The others, however, found that they were only wanted as porters to carry food to the front, that no money would be paid them for their services, and no rations would be given to them. They were weak from famine, the rains had just set in and every day was of the utmost importance to them in getting their seed. They therefore declined to go. The Wali then proclaimed all the Bondeis to be rebels. Some time after we sent down to Pangani sixteen men to buy rice, under Cyprian Kibora, and on the way a lot of Christians, catechumens, and others joined on to our caravan to go down and buy food, for even then the famine was sore in many households. When they arrived at Pangani, the acting Wali sent soldiers, who broke into our house and carried them all off to prison, some fifty-seven in all. Forty-two were placed in one cell, only nine feet by twelve feet, without even room to sit down, only to crouch. There was no opening in the place except the door, and the heat was so terrible that one poor fellow died the second day, while others kept fainting. On Wednesday Acland Sahera arrived from Magila with a letter to the Wali demanding their release. This was refused. He then gave them food, for he found that since Monday night, the day they were imprisoned, no food had been given them. On Saturday Mr. Key arrived from Magila, and at once demanded the release of all the prisoners. After some conversation the acting Wali was willing to do so, but on his asking the Mohammedan Ulimu for his advice, he said it must not be done. At length Mr. Key procured the release of our own sixteen men, but the Wali refused to set the Bondeis free.

Fortunately Jones-Bateman was on his way to Magila for a rest and change after his ordination, and he arrived at Pangani in the s. s. *Henry Wright* that very Saturday. As soon as he had landed Key told him the state of affairs, and they both went off to the Wali to try once more to procure the release of the unfortunate men. The Wali was warned that the consequences would be serious to him, and especially so if any more of them died, for then it would be deliberate murder. He said he would not let them go without an order from the Sultan. Key then at once went on board the *Henry Wright* and sailed for Zanzibar. As soon as he arrived he laid the whole case before Sir John Kirk, who was most indignant at the violation of treaty rights by forcibly entering the house of a British subject, and taking persons out by armed force, especially our own servants, who are all under British protection. Sir John at once sent a demand to the Sultan for the release of the prisoners, and also that the acting Wali be ordered to report himself in Zanzibar to answer the charges brought against him, and to make reparation for his conduct. The Sultan at first thought it was only a small matter, and refused to interfere. But Sir John quickly told him that the offence charged against the Wali was a very grave one, and that he must insist upon the Sultan acting, or he himself would have to take steps independently of him. Letters were then written by the Sultan, ordering the immediate release of the Bondeis, and that the Wali report himself in Zanzibar. The Commander of H. M. S. *Decoy* was sent by Sir John on the mission, and I went with them. As soon as we arrived at Pangani, Acland with a joyful face met us on the shore. He told us we had just come in time, for in a few days more many of the men would have died; they had already been confined for ten days. We went at once to the Wali; the letters were presented and read; the doctor by the desire of Sir John asking to see the prison, but this was refused; they were ashamed of it. We all went and saw them released. When they saw me they all gave a most joyful look of thanks. Many of them were our senior Christians. Poor things, at first they could hardly move, their limbs were so cramped, and their eyes could not bear the light for they had been in darkness. When we got to our own house, which was not far, the naval doctor examined them and found them fearfully emaciated, many of them covered with abcesses and sores, and all in a state of excessive debility. Several we feared would die. Acland and Key took charge of them and fed them up well, and in a few days they were able to return to their homes. We then returned in the *Decoy* to Zanzibar. As soon as the Wali returned he denied the whole thing, maintaining that he had never entered our house, that he had never shut up our people, and that the few 'Kafirs' he had shut up, his soldiers had seized out in the wilderness, not even in the town. I had brought over five witnesses, and when he was confronted by their evidence, he replied that he would not accept the evidence of 'Infidels.' Sir John Kirk replied that it did not matter whether he accepted the evidence or not, for he (Sir John) accepted it, and that was sufficient. The Sultan, after a little more diplomacy and firmness on the part of Sir John, gave way. The Wali was arrested and sent to the fort in irons, and compensation of two hundred dollars was paid by the Sultan, to replace the money, clothes, and other things that the soldiers had taken from them; also to compensate the family of the men who died in prison. The Sultan acted most honorably as soon as he was convinced of the truth of our statement, but we owe a deep debt of gratitude to Sir John Kirk for the firmness with which he held the honor of England through us. The violation of the treaty gave him a power which he used wisely and well, the Sultan having made all compensation that was demanded of him, and yet through Sir John's tact, remaining as warm as ever, and without a grievance. The Bondeis are loud in their expressions of gratitude, and greatly impressed with the might and influence of England.

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3. *Bishop Sterling. Massacre of Jamaicans at Panama.*

The Bishop of Falkland Islands, in his travels over and around his immense diocese of all South America, has recently visited Jamaica and Panama. His account of Christian work in Jamaica, sent to the South American Missionary Society, is full of interest, but we have room now for only a fragment of his letter, describing the frightful slaughter at Culebra, Panama. The Bishop writes

MASSACRE OF LABORERS.

On my return thither from Jamaica, accompanied by the Rev. S. Kerr, on May 7, intelligence of a massacre of Jamaica laborers on the night of the 3d and 4th, reached me. The scene of the massacre was a place called Culebra, one of the so-called "camps" of the workmen and officers of the Canal Company.

The projected canal is divided into "sections," and these "sections" are subdivided into "camps," where are the barracks and residences of the laborers, and overseers, and chiefs connected with the enterprise.

The "camp" at Culebra is near the village occupied by the people of the country, Colombians; but the camp is kept quite distinct, and is under regulations of its own. At night regular watchmen are appointed, who patrol the camp, and challenge every one who approaches, and forbid admission within the precincts unless the watchword is given.

On Sunday night, the 3d of May, at 11.30, one of the watchmen heard the steps of strangers, and challenged them. They did not know the watchword, but still advanced. The man on guard at the point in question whistled, and was quickly supported by some seven other watchmen, who stopped the progress of the strangers, and took them, four in number, to the chief of the camp. They were armed with rifles, and said they were Government soldiers, but they could give no reason for being where they were at that hour, and for not knowing the watchword, so they were disarmed and sent away.

The watchmen shouted after them as they retired, and fired their revolvers in the air; in part, perhaps, to relieve their own excited feelings; in part, perhaps, as they fancied, by a noisy demonstration, to deter other possible trespassers from approaching the camp. This took place between eleven and twelve o'clock at night. About half an hour after midnight sounds of men approaching were again heard by those on guard; and presently, without answering the challenge given, an armed band attacked the watchmen on duty, who resisted their approach. In the *mêlée* one of the watchmen fired his revolver and wounded an assailant, who, it is said, died some forty-eight hours afterward. The defenders, however, being outnumbered and overpowered, fled, and the attacking party at once proceeded to a large sleeping barrack, where, wholly unconscious of what was going on, some sixty or seventy Jamaican laborers had retired to rest. The door was speedily broken in, and, before they were fairly awake, or could get out of their bunks, many of the poor fellows were killed or wounded by volleys of rifle bullets, or by the *machêtes* (long knives) of the brutal assailants. The purpose was to kill every inmate, to rob the place, and set it on fire. As a matter of fact, some twenty-three were killed and at least eighteen wounded; the whole of the men's money and belongings were stolen, and petroleum was thrown about the floor in order to promote an intended conflagration. The fire, it was thought, would probably efface the traces of a great crime. Fortunately this part of the programme failed, and the morning light revealed the fiendish atrocity which had been committed.

I have my facts from an eye-witness, an intelligent lay-reader, who, on the Sunday evening preceding the massacre, had had a Christian service in this very place with the Jamaican laborers, and who slept in a cottage close by the barracks, and, on hearing the firing, got up and witnessed the cruel slaughter. I have seen and examined some of the wounded in the hospital at Panama. I have read some of the depositions made before the Vice-Consul, Mr. C. Mallet, and I am convinced that the facts are as I have stated them.

A cold-blooded massacre of English subjects while quietly sleeping in their appointed barracks by so-called Colombian troops. This is the truth of the case.

VI.—FOR THE CHILDREN.

MARIA MATTHSDOTTER; OR, WHAT A GIRL CAN DO.

This account of a humble Christian girl in Lapland, for which we are indebted to *Marie Compston*, brings useful lessons and inspiration for men and women, as well as for children. But we feel certain the dear children, who look for their page in this *Review*, will read it with special pleasure and profit:

Maria Magdalena Matthsdotter is the daughter of Hans and Kirsten Mathson, living in the district of Wilhelmina, near the head of the Gulf of Bothnia, in Sweden. One great advantage she possessed—rare, alas! among her people—that of having Christian parents who had a copy of the Bible. Twenty years ago, for that is the time with which our narrative has to do, most of the Lapps living in the interior were in heathen darkness, until through the efforts of this peasant girl, the light of the glorious gospel spread through that desolate land.

Singularly uneventful were the outward circumstances of Maria's early life. As soon as she was old enough she took her father's reindeer to the hills in the spring for pasturage, returning with them in the autumn, whilst the winter was spent in spinning and other household duties.

But amid the silence of the everlasting hills God met her, as He met Moses in the solitudes of Horeb. Herself loving the Saviour, she mourned over the spiritual destitution of her people—longing that the gospel might be preached to them, and trying to find out how so desirable an end might be obtained—until one day this startling thought presented itself to her: "You can go to the King of Sweden. You can tell him your simple story, and perhaps, from love to his people, he will aid in establishing schools among the poor Lapps." Banished at first as wild and impracticable, the message came again and again, and was finally accepted by Maria as the voice of God. Like the simple, brave-hearted Jeanne d' Arc in the earlier days, she never wavered, and was never turned aside by difficulties until her purpose was accomplished. The difficulties were neither few nor small. She must leave her parents, who would sorely miss her presence and help; she must take a long journey almost entirely on foot, and she must learn a new language.

But her earnest determination overcame all obstacles. Three years were spent in learning the Swedish language; then having obtained the consent of her parents, committing herself to the care of God, Maria fastened on her Lapland skates and commenced her long and lonely journey.

It was in the middle of the northern winter, when the days are very short and the nights are very long, that Maria traversed the icy plains of Lapland, dotted here and there by a peasant's hut, where she readily obtained homely fare and a rude shelter. For six hundred miles she travelled on foot over an unknown road, until she reached Gefle, on the western shore of the Gulf of Bothnia, where she entered a public conveyance bound for Stockholm. From an aged fellow-traveler she received words of sympathy, which were like balm after her weary pilgrimage, and was directed to a Christian family in Stockholm. Here she was warmly welcomed, and introduced to Pastor Rorich, of the French church.

He pleaded her cause with the Swedish Missionary Association so successfully that a large sum was at once voted to establish schools among the Lapps. As her story spread through the city, such an interest was created in herself and her work that a sum of 8350f. was raised in six months for the furtherance of the object.

After some little time had elapsed, Maria accomplished her one great purpose, and obtained an audience of the King. She received many directions from her friends as to how she should conduct herself on that important occasion, but her reply was: "I thank you, dear friends, for your kindness, and doubtless it would be well if I were capable of profiting by it; but it seems to me you have forgotten the story of David, when he attempted to wear Saul's armour. I must fight this battle with the weapons God has put into my hands; otherwise I shall not only make myself ridiculous, but what is worse, injure the cause of my people. He whom I serve will put fitting words into my mouth."

The result of the interview was entirely satisfactory: the king asked many questions about the condition of the Lapps, and finally promised his protection and support to the mission.

Her object being attained, nothing could keep Maria in the capital, and with the deepest thankfulness to God who had answered her prayers, she returned to her northern home. But her work was not yet ended.

The schools were to be established, teachers to be found, scholars to be induced to enter, and parents to be brought if possible under religious influences. Maria took an active part in all these necessary arrangements, and soon had the joy of seeing schools in active operation throughout the neighboring districts, while to the more remote and thinly populated regions Swedish colporteurs carried the good news of salvation. Perhaps the most beautiful feature of Maria's character is that she retained throughout her childlike simplicity and humility, unspoilt by the notoriety she had acquired, and the noble results she had achieved. Only a truly great man or woman could be content, after having accomplished a great work like hers, again to retire into obscurity: and such characters are very rare. Therefore it is good to find that, having set her schools fairly afloat, Maria contentedly took up her home duties again, and went to the hills in the following summer with the reindeer as before.

For Maria knew (what we all too often forget) that we may serve God as well in the smaller sphere as in the larger, and that we shall best glorify Him by doing the work that lies nearest, whether it seems great or little in the eyes of men.

Only once more does Maria emerge from her humble home in the far-off land of snow and ice. Once more she made the long and toilsome journey to Stockholm, in order to intercede for the protection of her people against the encroachments of Swedish colonists. No one else would undertake a mission from which neither fame nor profit was to be expected, but Maria willingly consented to be the ambassador of the Lapps, and was successful in procuring a just settlement of affairs.

She was joyfully welcomed by Pastor Rorich and her old friends in Stockholm, and her presence gave a new impulse to the efforts on behalf of her people.

As before, however, nothing could detain her long in the capital, and soon she set her face northward, again to resume the quiet work of her daily life.

Thus closes this chapter of the history of Maria Matthsdotter; but surely it may be said of her, "She hath done what she could, and wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." MARIE COMPSTON.

When I upon the past look back,
And see the path I've trod,
The mercies that have marked my track,
The hand and help of God,
To heaven, His dwelling place on high,
With gratitude I turn and cry—
" 'Tis Grace!"

VIII.—LOVE TOKENS.

IS GOVERNMENT FORCE MORE POTENT THAN THAT OF THE GOSPEL?—*The Indian Spectator* declares that *Sutti* and like enormities in India would *never* have gone out of vogue but for state interference. Will it tell us how the horrid and savage rites of idolatry and cannibalism in *Bau* and other South Sea Islands, went out of vogue, so that the very stone on which the victims were sacrificed and slain for cannibal feasts has now become a baptismal font? Will it tell us how Christianity spread and triumphed in the early centuries, despite all the persecuting power of the Roman Empire?

THE DEBT OF THE PRESBYTERIAN FOREIGN BOARD.—In the *Foreign Missionary* of July the secretaries say: "We have endeavored *to simply establish the fact that the operations of the Board have been, and are, conducted upon sound business principles,*" &c. If so, then debt, in case of foreign missionary boards, is unavoidable; and we find intelligent men often expressing this belief. A neighbor, who has long been president of this same Presbyterian Foreign Board, expressed to us this belief only yesterday. He was equally positive in his belief that the Board of Home Missions had no excuse for being in debt. All its operations being in our own country, near at hand, he believed they could be enlarged or curtailed according to the current income of the Board, and debt be wholly avoided. Waiving the difficulty of enlarging and curtailing mission work at home or abroad, by such a varying standard, we are constrained to believe it is just as possible to avoid debt in case of the Foreign as of the Home Board. If we mistake not, it is this very attempt to change and modify appropriations to meet the varying contingencies of the work during the year, that entails this constant liability to debt. Let our Foreign Mission Boards and Secretaries be content with the proper limit of their responsibility, let them accept the actual income of the last financial year as the basis of their appropriations for the year to come, and divide the amount to their different Missions, according to their best judgments, based on all the information procurable from the Missions, and send the proper installments of these amounts at regular intervals; leaving each Mission to plan and execute its work with the amount of money assigned to it at the beginning of the year, and the only possibility of debt is in the failure of the churches to give according to the standard of the previous year. This risk is very small; for all healthy churches are enlarging their gifts to this work of God every year, and give much more gladly under the inspiring motive of enlarging the work than to pay up old debts.

We believe this one principle, adopted and put in practice by our Foreign Mission Boards, would not only prevent debts, but would rapidly increase the gifts of the home churches, and most effectually secure the enlargement and success of this work among the heathen.

A gain of very great importance to be looked for in this connection, is the greater freedom and self-government of the Missionaries, and a deeper and more lively sense of responsibility to Christ and the home churches for the wisest possible use of the gifts entrusted to them, and more especially for the largest spiritual results and progress of their work. This plan precludes, of course, the present usage of some of our home authorities to dictate and control all the details of expenditure and policy in the Missions—a usage sadly obstructive to the highest efficiency of the Missionaries, nor less so to the best and largest results of their work. Is it not a little singular and noteworthy that the very Mission Secretaries who are loudest and most constant in urging the churches and all donors to give into their general treasury, with no thought or care for "special objects," or any details of the work abroad to be accomplished by their gifts, are themselves most unwilling to entrust these details of the work and expenditure in the Missions to the workers on the ground? Let the salaries and perquisites of Missionaries be decided by the home authorities as now; but this once done, let all details of other expenditure, and all plans, policies, measures and kinds of work, be left to the judgments and majority votes of the workers on the ground. They are men of education, common sense and judgment, and of love to Christ and the heathen; as much so certainly as the Secretaries at home in christendom; and they have the immense advantage of personal observation and experience—many of them of many years' experience in the work itself. What possible reason can be urged for this dictation and interference of the home authorities in all the details of expenditures and plans of work in the Missions? True, this change would deprive some Mission Secretaries of their occupation, but cannot the churches be persuaded to consent to this? Foreign Mission Boards need no debts; are far better off without them; and properly conducted they will have no debts, but strictly obey the apostolic injunction: "*Owe no man anything*;" but *love*, and this debt to the 850,000,000 heathen they will pay as fast as possible.

EARLIEST ROMISH MISSIONS IN CHINA.—"Rome began her missions in China in the seventeenth century."—*The Missionary.*

How does Brother Houston reconcile this date with the claim of some of our best authorities, that the first well-organized Romish Mission, under John of Monte Corvino, dated from 1288 A.D.?

"A native high-caste Brahman was ordained to the Ministry in Princeton, N. Y., April 22. He is to go to India as a Missionary."—*Presbyterian Review, Toronto.*

Not in New York, brother, but in Princeton, N. J., where he has prosecuted his theological studies; and he is of a higher caste than you mention, ranking as a Christian, and a Christian minister, the same rank his father has held some thirty or forty years.

"The Woman's Union Missionary Society of America for Heathen Lands, connected with the Reformed Episcopal Church, of Philadelphia, Pa."—*Advocate of Missions.*

This Union Society, good brother, is connected, not with the Reformed Episcopal Church in particular, but with all the branches of Christ's Church that please to work through it.

AMERICAN MISSIONARIES AND NATIVE MINISTERS IN THE SAME PRESBYTERIES.—If this statement in the *Presbyterian Monthly Record* of April, p. 143, that "none of the Foreign Mission Presbyteries separate the foreign ministers from the native ministers, but they all meet there as here," constituting one and the same Presbytery, is true, then (1) Why are not the names of the native ordained ministers entered in the *Minutes of General Assembly*, in case of the Presbytery of Oroomiah, for instance, just as in case of the *Canton* and *Ningpo* Presbyteries, in China? And why has the Presbytery of Oroomiah, for a dozen years or more, ordained *no one* of the native evangelists? (2) Why have such ordinations been performed by the native association in its separate capacity, the Missionaries being present, if present at all, only by courtesy, not officially? The first question, here asked, applies to several other foreign Presbyteries as well as that of Oroomiah.

SELF-SUPPORT IN MISSIONS.—"Paul had a support generally from the church he served."—*The Missionary, November, p.* 263.

Is this so? Will Brother Houston tell us what churches supported Paul? And what salary they gave him? Will Brother H. be satisfied with the same kind and amount of support Paul had?

FIRST MISSIONARIES IN INDIA.—"The Baptists were the first to open mission work in India."—*Josephine Johnson, in Woman's Evangel.*

How so? No Baptist Missionaries went to labor in India before Carey, in 1793; whereas Ziegenbalg and his Lutheran associates began their missions in India in 1706.

"*London Church Missionary Society.*"—*See Missionary Herald for November, p.* 476.

Will our worthy contemporary kindly explain? The *London Missionary Society*, organized in 1795, we know. The *Church Missionary Society*, organized in 1799, is also familiar to us. But what is the *London* CHURCH *Missionary Society?*

IMPROPER CLAIM.—The government of India has contributed money in aid of our missions, and Dr. Ellinwood said:

"With what we earn ourselves, and with what is furnished by government, we are able to pay the expense of the administrative part of our work for the missions of our Board. *Your money goes directly to the work, every dollar of it.*"—*The Occident of November* 4, 1885.

1. That the government of India gives *grants-in-aid* to schools, whether taught by Missionaries or by others—Europeans, Americans, Hindus or Mohamedans, Protestants or Roman Catholics—is true; but as government gives these grants *only* for teaching

secular branches of study, approved by itself, not for teaching the Bible or any principle of Christianity, is it at all proper to say "the government of India has contributed money in aid of our *Missions?*" Will not the responsible officers of that government deny this allegation every time they see it?

2. And what of this quotation which the *Occident* gives from the lips of the Secretary? Whom does the Secretary mean by "*we*"? Himself and other officials of the Board? If so, then what does he mean by "*earn?*" Does he and the other officials *earn* the monies contributed to the Missions in India or elsewhere? If they *earn* the monies contributed in the Missions abroad, do they not *earn* also all that is contributed in America? But is "*earn*" a proper word here, in any possible interpretation of it? Will this worthy Secretary explain what it is he *earns* himself, and how he *earns* it?

We once heard this same Secretary, in an address in Princeton, N. J., say that the donations of Europeans, Missionaries, Natives, &c., with government grants-in-aid, in the Missions abroad, just about equalled the cost of administration, so that every dollar contributed by American churches and Christians went directly to the work in the Missions. Our feelings and sense of rectitude and truthfulness recoiled severely, even from this statement. For (1) the government grants-in-aid are given for the specific object of aiding in teaching secular branches of study. (2) The donations of Europeans and others in the Missions abroad are given for the schools or other specific work *in the Missions.* None of these grants or donations can be applied to meet the expenses of *home administration* without a perversion of funds. But in this similar allegation, quoted by the *Occident,* is an added solecism—"we *earn* ourselves." What does the *Occident* understand from these words? What meaning did they convey to the Secretary's hearers? Why resort to such strategy to convey to other minds a wrong impression? Is it not unworthy of a cause so good and holy? Would it become the most disinterested, unsalaried friend of the Mission Board? And when resorted to by a Mission Secretary receiving a larger salary than any other foreign Mission Secretary in all the world—twice as much as the average salary of all foreign Mission Secretaries—does it not seem to be a special, specious, though altogether unsound, plea in defense of his own $5,000 salary? May we not hope it reveals a conscience ill at ease? Do the officers of this Board *all* unite in this claim to *earn* the funds contributed to it, while losing $48,850 of its funds by a single instance of bad management in making remittances?

RESPONSIBILITY OF BOARDS AND DIRECTORS.—W. B. Williams, the Receiver of the City Bank, Jersey City, has filed a bill in chancery against its Directors, with a view to compel them to restore the capital embezzled by their President and Cashier. He alleges that the Directors neglected to supervise or examine the doings of their officers, and hence are justly responsible for the malfeasance of these officers. The *Illustrated Christian Weekly,* September 7, very properly comments: "We hope this action will result in impressing upon others, who occupy positions of similar trust, the principle that directors must direct."

We join in this hope, and would include in those to be thus impressed, not bank and business directors of secular enterprises only, but also the Boards, Committees and Directors of our Missionary and Benevolent organizations. The members of the *Presbyterian Foreign Missionary Board,* whether acquiescing in the wrong doing or not, are all implicated in the malfeasance of their two senior Secretaries in violating their own rules by sending a *deposed* minister to their India Missions. They all share in the guilt of covenant-breaking, involved in their Secretaries' violation of the covenant into which that Board and the Presbyterian General Assembly had entered for the protection of the members of Saharanpur Presbytery in all their ecclesiastical rights. They all share in the crime of usurping and exercising ecclesiastical authority, in disallowing the proper, legitimate action of that Presbytery and conspiring to destroy it. They all share in the shame of compelling the Missionaries and native ministers and members to leave that Saharanpur Presbytery and its churches and come into other Presbyteries and churches on pain of dismissal and loss of support.

The senior Secretaries were primaries in these acts, and in the guilt they involve, but the members of this Board are responsible for allowing their Secretaries to perpetrate them. Not a man of them can escape his responsibility. They are responsible, too, for allowing Dr. Lowrie to mislead the General Assembly of 1884 by his denial of the original agreement for the protection of the members of that Saharanpur Presbytery in their ecclesiastical rights; and if the Presbyterian General Assembly fails to hold them thus responsible, it must share the shame and dishonor involved in these acts.

IX.—AFRICA.

C. M. S. NYANZA MISSION.—In our last issue we referred briefly to fresh troubles, from official caprices, in this Mission. The courage and persistency of the Missionaries on the ground, and especially of the one of them who has held on patiently and courageously, through all perils, from the very inception of the Mission, are surely worthy of all praise.

Of these later perils we must not undertake details, but our readers will welcome a few brief statements. It will be remembered that after the death of Mtesa, the quiet succession of the young King Mwanga, without the customary slaughter and bloodshed, and the choice of one of the three Christian daughters of Mtesa for the responsible position of "King's Sister," greatly encouraged the hopes of the Missionaries that they had at length reached a time of peace and prosperity for their Mission. In November, 1884, Mr. Mackay crossed the lake to Msalala, expecting to find there a reinforcement of Missionaries from England, and the young King had commissioned him to bring three of them to U-Ganda. The expected reinforcement had been diverted to other stations nearer the coast, and none had arrived at Msalala. Of course Mr. Mackay had to return without them. This proved an occasion for ill-feeling by the suspicious King, and his suspicions and disaffection were increased by reports among his people that the expected Missionaries had turned aside into Busoga, a country of his enemies, to the east of Lake Nyanza, and were conspiring with them to bring evil on U-Ganda. These suspicions increased in force, and the hostile chiefs about the young King seem to have fomented them, and then taken advantage of them to give increasing trouble to the Mission. About the end of January, 1882, Mr. Mackay obtained permission to cross the Lake again, but on his way to the port he was met by an armed force and compelled to return to Rubaga, and some of the Christian young men, who were going with him, were arrested and accused of attempting to leave U-Ganda. Mr. Mackay and Mr. Ashe, failing to get access to the King, appealed to the Katakiro, but were driven from his presence with violence and insult.

A present of cloth appeased somewhat both the Katakiro and Mwanga, and earnest efforts were prosecuted to obtain the lads' release. Three of them were released, and reported to the Missionaries the fate of the others, in substance as follows: "That they had been arrested with Kakumba and Mr. Ashe's boy, as also Serwanga, a tall, fine fellow, a baptised lad whom Mujasi (leader of the hostile party) had caught, and Duta's wife, Sarah, and her child, and all had been taken to a place outside the capital. Serwanga, Kakumba and Mr. Ashe's boy had been tortured by cutting off their arms, and were then bound alive to a scaffolding under which a fire was made, and they were *slowly burned to death*. Mujasi and his men mocked them, bidding them pray now if Isa Masiya (Jesus Christ) would rescue them from his hands. The dear lads clung to their faith, and in the fire they sang, *Killa siku tunsifu* (the hymn, "Daily, daily sing the praises.") We do not wonder Mr. Mackay closes this part of the account with the touching words, "Our hearts breaking."

Mr. M. is careful to make it understood that this burning of the Christian boys was not a case of "religious persecution," pure and simple, but rather a burst of fury against the Englishmen and those who consorted with them. But the dear boys who died singing Christian hymns were no less martyrs. It is not strange that, at this climax of cruelty and opposition, the three Missionaries felt that they must leave the country. But they first took measures to unite their converts into a kind of church organization, appointing leaders or elders of the "more staid and advanced men" to conduct Christian services. They also printed off 1,000 copies of the Church Prayers, with some texts and hymns, for distribution among them.

But a change came over the King and hostile chiefs; the Katakiro became friendly again, and Mwanga, the King, "very gracious," listening repeatedly with special interest to Mr. Mackay's instructions in private interviews. Inquirers seem to have been little alarmed by the outburst of rage and cruelty. Numbers continued to come on Sabbaths, and those in greater peril came at night. Mr. M. writes: "We are astonished at the fortitude of many. Even some of Mujasi's men who helped to entrap us, have come for instruction. One of these was so impressed by the behavior of our dear boys under torture of knife and fire, that he has determined to learn to pray also." Twenty more had been baptised up to the middle of May, 1885, making the whole number baptised from the first 108. What Christian hearts can fail to feel the keenest interest and sympathy for these noble workers, and to remember them and their work in frequent and fervent prayers?

CAVES IN AFRICA.—We learn from *Central Africa* that Mr. Thomson, on his exploring journey to Lake Nyassa, visited the wonderful caves at Elgon, which extend all around the volcanic mountain of that name, at about the same height, and furnish homes for a whole tribe of people. The caves are described as cut out of solid rock on three sides, each about 100 feet long by 30 feet wide and 20 feet high, the entrance of them protected by heavy beams. He found one cave uninhabited, and extending further into the mountain. He explored it in the darkness a hundred yards, but feared to search further. About a hundred miles from these caves Mr. Thomson encountered a warlike race of savages, not distinctly negroid, able to cope with the marauding "Masai," and rejoicing in the name of *Wa-Suk*. This suggests the inquiry: "Have these *Wa-Suk*, and the cave-dwellers near by, any connection with the Troglodytes of the Septuagint, called *Sukkiim* in Hebrew, and mentioned among the people brought by Shishak, King of Egypt, against Rehoboam?" (2 Chron. xii.)

Moslem Aggression.—In a despatch of July 14, 1885, U. S. Consul Lewis, of Sierra Leone, writes to the Secretary of State, as follows:

"I have the honor to bring to the notice of the Department of State the fact of an extraordinary movement among the Mohammedans of the Nigretian regions, extending from Timbuctoo to the West Coast.

"It appears that in 1880, a Mandingo, named Samudir, of extraordinary intelligence and energy, conceived the idea that he was called of God to wage a war for the suppression of Paganism and the opening of the roads to the coast, which in certain districts have been for generations subjected to excessive blackmail and the plundering of vagabond tribes.

"During the last five years he has collected an army, consisting of foot and horse, of about 100,000 men. Mohammedan youths, wherever he goes, flock to his standard, anxious not only to secure the reward in the hereafter promised to those who fight for their religion, but to carry off the rich spoils which these expeditions, that battle for the faith, are sure to win.

"It is said that Samudir's army is divided into three portions; one is operating near the head-waters of the Niger. This portion recently drove certain French troops from the gold regions of Bours, of which they had taken possession, and are now besieging Bammaks, a large town on the Niger, occupied about three years ago by the French, who have erected fortifications there.

"Another portion of the army is operating in the region west [?] of Liberia, and by suppressing the disturbing element, unfettering trade, and introducing a knowledge of religion and letters, is in one sense opening the way for negro emigrants of intelligence and energy from America to push out from the African-American republic to the healthy and fertile regions of the interior.

"In another sense it is forestalling the whole region for Mohammedanism, and making it difficult, if not impossible, if indeed it is desirable, to convert that country to the faith imported from America by the emigrants.

"The third portion of the army is approaching the coast a few miles northward of Sierra Leone. It has secured the submission by force, or voluntary surrender, of all the tribes on the way for 500 miles back.

"The largest and most important Pagan kingdom on this side of the Niger was the Soolima, of which Taloba, a large commercial city, was the capital. For the last sixty years the Foulah Mohammedans have been trying by diplomacy and by arms to subdue the city to the faith, but it has always successfully resisted both the diplomat and the warrior. Last year Samudir's army, in overwhelming numbers, surrounded it, and called upon the King to surrender and profess Islam. This he refused to do.

"The town was then invested, and after a terrible siege of five months the King assembled the royal family and principal chiefs in his powder-house and informed them that he could hold out no longer, as his resources were exhausted, but having for more than two hundred years belonged to the ruling element, he was determined for himself and family, to die rather than come under Mohammedan rule. He gave the chiefs their choice, either to die with him or to go out of the town and give themselves to the enemy. They decided to die with him. He then set fire to the powder and they were all blown up.

"Thus ended the Soolima power, which for more than seven generations had influenced the trade and politics of extensive districts, and had commanded the principal highways to the coast.

"Another very important achievement of this army is the destruction of the Hoovas power, an irresponsible organization which for thirty years has been a source of annoyance and loss to caravans passing from the interior to the coast.

"Samudir gave orders to attack them in their mountain strongholds, which until then had proved inaccessible to the neighboring forces. They were surprised, their chief, Abal, was captured and decapitated, and his arms and legs, severed from the trunk, were sent to the various countries whose inhabitants had suffered from his predatory and murderous proceedings. The Hoo Boos are described as renegade foulahs in rebellion against the King of Timbo. The roads have now been cleared of these thieves and murderers, so that an unprotected child or female may travel in safety all through that district.

"These operations will not be without a salutary effect on American commerce, for there is in that country an increasing demand for American productions, and many of the articles produced by the people are valuable in American trade.

"Samudir's army is now only a few miles from the coast northeast of Sierra Leone. It is said to be their purpose now to deal with the Timsh and Sherbro countries, whose constant wars keep the maritime regions in such a state of ferment that often after the caravans have struggled through obstructions for hundreds of miles they find their greatest difficulties among the coast tribes, and often fall victims to the latter."

We fear our Consul takes too favorable a view of the conquests of this Moslem Samudir. If he is destroying other petty oppressors and plunderers only to exercise more absolute oppression himself, and oppose or suppress Christian Missions, his conquests may prove only disastrous to the best interests of the people. The issue of the Taloba siege is far from creditable to him. He is evidently actuated more by bigotry and lust of power than by any regard for the welfare of the people.

King Leopold has assumed the official title "King of the Congo State." Germany persists in appropriating a large territory in Eastern Africa, and the Sultan of Zanzibar is reported to have admitted the claim. Will England concede it? Germany is said also to have seized the Caroline Islands, and Spain to have sent two war ships to contest her action. Later reports have it that conflicting claims have been compromised and adjusted by a division of spoils, but evangelised as the people of these islands have become by American Missionaries, ought not the "great powers" to concede and maintain the right of these people to their own soil and government, independent of foreign interference?

WISSMAN'S REPORT OF THE KASAI.—Report comes that in his explorations of this river Lieut. W. encountered fierce opposition from cannibal tribes, and had to fight his way through them in much peril. He reports the population along its entire course as more dense than in any other part of Africa. Possibly their ferocity added to his impression of their numbers; for he speaks of them as ferocious cannibals of the Bakoutous tribe, who gathered along the banks of the river in thousands, who finally attacked his party in fleets of canoes, and with such numbers and ferocity that he and his men repulsed them in a hard-fought battle of four hours, only by killing hundreds of the men and women who assailed them—the women being more ferocious and daring than the men. Lieut. W. represents the Kasai as five miles wide, and the country along its banks as exceedingly rich in ivory and rubber forests; and the entrance of the river into the Congo as three or four hundred miles lower than it is represented on the maps.

NEW MISSION.—At the Conference of the Primitive Methodists they resolved to establish a new Mission on the Congo. Rev. Thos. Guttery gave $500 toward this object.

X.—GIFTS AND LEGACIES.

Raiatea, with its population of 1,400 or 1,500 people, contributed last year $1,224; Tahaa, with a population of 800 to 900, contributed $563; and Porapora, with 1,000 people, gave $1,153. With no resident Missionary among these converted natives, is not their generous giving to the cause of Christ a rebuke to many of our churches in christendom?

On Raiatea, a young widow recently bereaved of her daughter and husband, first brought a generous offering in memory of her deceased husband. On the next occasion she brought *seven* dollars in the name of this favorite daughter. As she laid the money on the table her emotions overcame her, tears flowed apace, and she almost fell. A tear of sympathy moistened the cheek of many who witnessed the scene, and a peculiar momentary stillness prevailed in the whole assembly.

Two hundred laborers (native converts) on different islands, recently gave $465 to the L. M. S., one man of them giving $25 of it.

At Matautu, Samoa, the native Christians have just built a new and beautiful church, wholly at their own expense.

Mr. Robert Cavett, of Irwin, Pa., after various bequests to relatives, left the balance of his property, $25,000 more or less, to the Presbyterian Board of Foreign Missions.

Rev. W. H. Steel, D.D., has just given $5,000 to the Reformed (Dutch) Foreign Missions as a memorial of his deceased son.

The 8,577 communicants of the Scotch U. P. Missions of Jamaica, contributed in all $34,490 in 1884; $2,500 of it for the support of their own Missionaries, Messrs. Clerk and Jarrett, in Old Calabar, Africa, and Miss Anderson, in India.

An English gentleman, Mr. McConnell, has recently built a valuable church in British Guiana, South America, and makes it over to the Missionary Bishop (S. P. G.), assigning also some $1,000 per annum for support of the clergyman to hold services in it and prosecute Missionary work. The name of the place is Cane Grove, Mahaica.

The Chinese in Singapore have subscribed $3,500 to the local Methodist Mission.

The M. E. Missionary Society's receipts for the past year have been $826,828.36, and for the coming year it has appropriated $439,796 to foreign missions, $308,100 to domestic missions, $73,200 to missions in the United States, $90,885 to reducing the debt, and $88,019 to miscellaneous purposes—$1,000,000 in all.

Senator Stanford has given his ranches at Palo Alto, near Menlo Park, thirty miles from San Francisco, Cal., worth $5,300,000, for a State University, and adds money enough to make the whole gift $20,000,000.

Robert Arthington, of Leeds, England, has just offered $25,000 to the American Presbyterian Foreign Board, on condition it will establish and prosecute a new Mission in Eastern Central Africa, in a beautiful and healthful region near the base of Kili Manjaro, a mountain about three degrees south of the equator, but so high (18,000 feet) as to be capped with perpetual snow. One of the stations is to be at *Taveta*. There is a valley of this name not far from the base of the mountain, which is described by travelers as one of the loveliest, with genial climate and most fertile soil, the people more intelligent than most of their African neighbors and organized into a republic. From all accounts of explorers who have visited the region, we are left to infer the site and surrounding region and people, constitute the place a most favorable locality for planting a new Mission. Cannot the large Presbyterian Church wipe out its existing debts at once, and add to this generous offer of Mr. Arthington enough to render it the highest wisdom to undertake at once to establish this new Mission? There are scores of Christian men in the Presbyterian Church, any one of whom might supply the entire expense of this proposed Mission, and be all the better and happier for it.

XI.—WEEK OF PRAYER.

TOPICS SUGGESTED BY THE EVANGELICAL ALLIANCE, JAN. 3-10, 1886.

SUNDAY, Jan. 3—*Sermons.*—"Occupy till I come." (Luke xix. 13.)

MONDAY, Jan. 4—*Praise and Thanksgiving.*—For the Spirit of Prayer vouchsafed to us; for all the bounties of Providence; for God's long-suffering goodness in that He has not taken away His Holy Spirit from us on account of our little faith and many provocations; for His faithful promise in Christ Jesus; for continuing and multiplying opportunities of proclaiming His gospel grace; for the progress of Christian missions among Jews and Gentiles, and the free course given to the Word of the Lord, notwithstanding all the opposition of infidelity and abounding iniquity. (Psa. clxvii. 2 Sam. vi. 12-19. Psa. cxvi. 1 Chron. xxix. 10-15. Isaiah lxi. Acts iv. 18-33. Isaiah liv.)

TUESDAY, Jan. 5—*Humiliation and Confession.*—National sins; social sins; personal sins. Want of appreciation of the love of Christ; hardness of heart; unfaithfulness and slothfulness in service; false shame in not more constantly confessing Christ before men, and especially among our own class and kindred. Want of zeal in Missionary work, both at home and abroad. Want of brotherly kindness and charity. (Isaiah lviii. Psa. li. Rom. ii. 1 Cor. iii. Isaiah xlvii. Jer. iii. 12-23. 1 Thess. v.)

WEDNESDAY, Jan. 6—*Home and Foreign Missions.*—For the revival and increase of a Missionary spirit in the hearts of all who believe; for Home Missions and Evangelistic Efforts—that more laborers, full of the spirit of love and power, may be sent forth, and that a great ingathering of souls may take place; for native Christians among the heathen—that they may be steadfast and zealous in seeking the salvation of their countrymen; for Missionaries and teachers, for Mission boards and their officers—that great grace and wisdom may be given to them; for God's ancient people, Israel—that they may be brought into the faith of Christ; and for the maintenance of religious liberty in all lands. (Ezek. xxxvii. Acts x. 34-48. Rom. xi. 22-36. Joel ii. 21-32. Acts xxvi. 12-23. 1 Thess. i. Micah. iv. Zech. iv.)

THURSDAY, Jan. 7—*The Church and the Family.*—That the Church of Christ may be more united in the bonds of faith and love; that, holding fast the Head, it may grow with the increase of God; that it may be delivered from false apostles and wolves in sheep's clothing; that Christ may be all in all in its teaching; and that the grace and power of the Holy Spirit may rest more and more in Christian families; on all instructors and pupils in institutions of learning, on Sunday schools, and on Christian associations of young men and young women. (Ephes. iv. 1-24. John xv. 1-12. John xvii. 6-26. Col. iii. 1-17. Prov. xxiii. 13-26. Gal. v. Acts xx. 28-38. Epistle Jude. Proverbs iv.)

FRIDAY, Jan. 8—*Nations and Governments.*—For rulers and all in authority; for the spread of justice and peace; for the defeat of malicious plots and conspiracies; for the manifestation of a Christian spirit between employers and employed; for the removal of all race and sectional prejudices; for the abolition of traffic in slaves, opium, and intoxicating drinks, and all other immoral trades and practices; for a favorable reception of Christian Missionaries by heathen rulers and peoples; and for the coming of Christ in His Kingdom. (1 Tim. ii. 1-6. Psa. xi. 2 Tim. iii. 2 Thess. ii. Psa. lxxii. Rom. xiii. 1-8. Psa. xxix. Matt. xxiv. 29-51.)

SATURDAY, Jan. 9—*The Christian Life.*—For the increase of faith, hope and charity; for the deepening of our spiritual life in Christ and such conformity to Him as may fit us for being more used for our Saviour's glory; for more love to the Bible; for the better observance of the Lord's day and family worship; for the success of efforts to prevent or cure intemperance, to relieve the sick, and to rescue the perishing; for benevolent institutions and Christian work of all kinds. (Eph. i. 15-23. Matt. vi. 1 Corr. xiii. Phil. ii. 1-16 and iv. 1-13. Rom. xii. James i.)

SUNDAY, Jan. 10—*Sermons.*—"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord." (Luke xii. 35-36.)

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XII.—FOREIGN MISSIONS IN 1884—1885.

It is with fresh and eager interest that we begin to collate and record the statistics which are to show the progress of foreign missions another year. Their growth and progress the past eight years (since the origin of this *Review*) are indicated by the increase in ordained missionaries sent from Christendom, and by the increase in annual incomes devoted to the work, as represented in the following figures:

Number of Ordained Missionaries from Christendom in 1884	2,908	Income, $10,021,796
Corresponding figures eight years ago	2,000	" 6,000,000
Gain in the last eight years	908	$4,021,796
The gain the past year in these two items was	153	$397,946
In addition to the above in Independent Missions are now	83	$113,280

Let us now turn to the progress of this work by each branch of the church and its foreign mission organization in 1884–85:

I. PRESBYTERIANS, NORTH.

(See Vol. VIII., p. 25.)

Rev. Secretaries at 23 Centre street, New York.

Home Strength:	1884.	1885.	*Year's Gain.*
Synods	24	25	1
Presbyteries	190	196	6
Ministers	5,341	5,474	133
Churches	5,973	6,093	120
Communicants	615,942	643,735	27,793
S. S. Scholars	687,269	719,723	32,454
Foreign Mission Income	$693,122.70	$693,257.70	$135
Contributing Churches	3,856	3,856	0
Non-Contributing Churches	2,117	2,267	150
New Churches organized	168	177	9
Property in Foreign Missions	$830,000	$830,000	0
Foreign Force and Results:			
Foreign Missions	30	30	0
Ordained Missionaries	163	173	10
Lay "	24	23	1 less
Women "	288	287	1 less
Ordained Native Preachers	108	117	9 more
Native Licentiates	143	163	20 more
" Helpers and Teachers	746	813	67 more
" Communicants	19,897	21,051	1,154 more
" Scholars	25,914	25,269	545 less
" Contributions	$25,313.39	$25,960.94	$647.55 more
Net Gain in Com'ts. in Am.	15,247	27,793	12,546 more
do. do. in Missions	1,241	1,154	87 less
Net Gain per cent. in Am.	2.53	4.51	1.98 more
do. do. in Missions	6.65	5.79	.86 less

Do our readers study these figures and grasp their full significance? The past year's growth in the home churches (27,793 net gain in communicants) has brought the percentage of net gain in the home churches almost up to that in the mission fields. Surely there is much reason to thank God for this large increase of communicants in our home churches the past year, almost double that of the previous year.

The total income furnished for foreign missions was also $135 in advance of the previous year; and yet we regret to find that the net gain in communicants in the foreign missions is less than that of the previous year by 87; and this though the workers in the missions were increased by 8 Americans and 96 natives—all of the former and 29 of the latter being ordained ministers or licentiates. Does not this demonstrate that increase in laborers and money expenditures does not necessarily bring increase of spiritual elements and results in the work?

Of the whole income ($693,257.70)	The Churches gave	$279,730.95
	The Woman's Boards gave	224,598.55
	Legacies	112,189.77
	Miscellaneous	76,738.43
	Total, ...	$693,257.70

We are glad to see these four items, as given in the Report, amount to the total income reported; so that there is no deficit of $5,276, as there was the previous year.

Though the total income for foreign missions is more than that of the previous year by $135, yet we are sorry to see that the non-contributing churches are 150 more.

COMPARISON OF THE DIFFERENT MISSIONS OF THIS CHURCH.

MISSIONS.	Ordained Missionaries.		Native Communicants.		Net Gain in Communicants		Gain per cent. in Communicants.		Native Contributions.	
	1884	1885	1884	1885	1884	1885	1884	1885	1884	1885
Am. Indians..	17	16	1453	1484	163	31	12.63	2.13	....	$1,098.37
Mexico	7	8	6812	6629	*408	*183	*5.65	*2.68	$3,495.35	1,673.00
So. America...	17	21	1768	1785	352	17	24.85	0.96	11,222.16	8,831.42
Chinese in Am	3	4	287	263	59	*24	25.85	*8.36	1,371.00	464.00
China....... ...	33	33	3302	3777	543	475	19.68	14.38	748.88	1,206.15
Japan	11	11	1396	1572	371	176	36.19	12.60	....	3,620.00
Korea..........	... ..	1	....	......	......	......	....	....	....	....
Siam.	7	9	380	547	88	167	30.13	43.94	....	461.00
India	33	35	893	965	*129	72	*12.52	8.06	1,765.00	195.00
Persia	10	10	1768	1796	51	28	2.97	1.58	330.00	1,910.00
Syria...........	14	14	1155	1207	119	52	11.48	4.50	6,381.00	6,302.00
Africa..........	10	10	683	1018	32	335	4.91	49.04	....	....
Guatemala.....	1	1	....	8	......	8	....	....	....	200.00
	163	173	19,897	21,051	1241	1154	6.65	5.79	$25,313.39	$25,960.94

* Loss.

It will be noticed in this Table that the net gain of 10 new ordained American Missionaries consists of 2 sent to India, 2 to Siam, 1 to Corea, 1 to Chinese in America, and 4 to South America. Mexico has 1 more than in 1884, but the American Indians have 1 less.

It is noticeable also that the communicants in Mexico continue to diminish in number. The loss in 1883–84 was 408; in 1884–85, 183, or 591 loss in the two successive years; and this though the accessions in 1884–85 were 464. In the Report of 1884 there was an apparent error which we are not able to understand or reconcile. The number of communicants placed opposite Mexico is 6,133. In the footing immediately under these figures are 6,812. It would be gratifying to understand how these latter figures are obtained. We are too conscious of our own liability to mistakes to note this otherwise than with the most kindly interest.

The difference in the net gain of the two years in communicants of the different missions is very marked. This net gain among the Indians in 1884 was 163; in 1885, only 31. In South America this net gain in 1884 was 352; in 1885, only 17, and this though the new additions to the churches were 205. Among the Chinese in America this net gain in 1884 was 59; in 1885 there was a net *loss* of 24.

The Board's Missions in India, after a loss of 129 in 1844, report a gain in 1885 of 72, we are glad to see. But this still leaves the number of communicants 57 less than they were in 1883. And to the quiet explanation of the Secretary that the losses of the two years are due to a revision of the church rolls, it should be distinctly noted that during the five years, 1880–81 to 1884–85, when the conflict between the home authorities and the missionaries raged with greatest violence, the result in their North India Missions may be stated thus: —

With Ordained Missionaries each year of 25 to 30, one or two Laymen, 44 to 52 American Women, 14 to 18 Ordained Natives and 134 to 164 Native Licentiates, Helpers and Teachers, expending in the five years more than $500,000, the Board itself reports the Communicants in 1880 to have been in those North India Missions	897
While in 1885 the Board reports them to be	881
	16

Showing the result of this large force of missionaries and native workers, at a cost of more than $500,000 for the five consecutive years, is a loss of 16 communicants!

The net gain in *Persia* has fallen from 51 in 1884 to 28 in 1885; and in *Syria*, from 119 in 1884 to 52 in 1885. But the most remarkable variation appears in the African missions of this church. The net gain here has jumped suddenly from 32 in 1884 to 335 (!) in 1885—a net gain in a single year at the rate of 49 per cent! Should not the officers of this Board give some special explanation of this? The complaints of the missionaries in Africa, reëchoed by the officers at home, have informed the churches that the French authorities have prohibited their mission schools unless taught in the French language, and placed their missions under such disabilities that it has become a serious question whether they should not be abandoned; and yet the year's net gain in communicants is reported as greater than the entire net gain of the previous 12 years! Must we infer that the disabilities imposed by the French authorities have been so richly blessed to these missions as to result in so very large a spiritual blessing? The figures of the Board's Report are all the more astounding, in that it gives the year's entire additions as 172 only, and yet makes the net gain 335!

NATIVE COMMUNICANTS IN MISSION PAY AND SERVICE.

Let us see the year's advance or retreat in this element of the work:

MISSIONS.	Communicants in 1885.		Percentage of Communicants in Pay.			
	Total.	In Pay.	1882.	1883.	1883.	1885.
American Indians	1.484	44	2.90	3.25	2.47	2.96
Mexico	6,629	71	0.46	0.58	0.79	1.06
South America	1,785	27	1.61	1.76	2.60	1.51
Chinese in America	263	7	4.37	3.50	3.13	2.66
China	3,777	213	5.37	4.96	5.57	5.63
Japan	1,572	64	2.92	2.82	3.65	4.07
Siam	547	25	5.08	3.42	3.15	4.57
India	965	195	18.44	19.37	21.27	20.20
Persia	1,796	230	9.33	5.76	10.80	12.80
Syria	1,207	194	18.15	18.82	17.57	16.07
Africa	1,018	22	4.66	3.84	3.80	2.16
Guatemala	8	1	......	......	......	12.50
	21,051	1,093			5.04	5.19

This Table shows the variation in the percentage of native Christians employed in the different mission fields of this church in four successive years. The fields in which this percentage has increased the past year are the American Indians, Mexico, China, Siam and Persia. The fields in which a manifestly excessive percentage of native communicants are employed are India, Persia and Syria, whose percentage of net gain in communicants the past year is among the lowest of those which did not suffer loss.

We hope some of these native workers (1,093—10 more than were employed the previous year) have been supported by the native churches. If our various Mission Boards would show in their annual statistics just how many of each class of native workers are supported by the native churches, would it not be an item of much interest and value to all friends of missions?

COMPARATIVE RESULTS AND EXPENDITURES.

MISSIONS.	Native Communicants.				Expended by each Mission.	
	1884.		1885.			
	Total.	Net Gain.	Total.	Net Gain.	In 1884.	In 1885.
American Indians...... ..	1,453	163	1.484	31	$29.068.39	$32,224.55
Mexico	6,812	loss 408	6,629	loss 183	73.629.66	82,632.30
South America	1,768	352	1,785	17	74.173.05	75.254.99
Chinese in America.....	287	59	263	loss 24	15,938.94	14,553.83
China.................... ..	3,302	543	3 777	475	98.240.49	107.400.00
Japan	1,396	371	1,572	176	41,675.99	52,716.43
Siam	380	88	547	167	33,074.14	44.529.62
India....	893	loss 129	965	72	126,621.35	123,885.12
Persia	1,768	51	1,796	28	68,994.91	70,444.68
Syria	1,155	119	1,207	52	62,140.46	66,900.62
Africa	683	32	1,018	335	30,698.44	28,574.78
Guatemala	......	....	8	8	6,702.43	6,787.21
	19,897	1,241	21,051	1,154	$660,958.23	$705,904 13

Here again we see that the missions in which the net gain in communicants has been smallest, or there has been a loss, have suffered no lack of expenditure. Though the missions in Mexico report a loss of 183, their expenditure has risen from $73,629.66 to $82,632.30

Of the missions of this *Foreign* Board among our American Indians, it should be kept in mind that so long ago as 1877 the Indian communicants in its churches were 1,763. (See Board's Report of that year.) This year (1885) the Board reports 1,484 communicants—a *loss* in eight years of 279. Ought not these missions to be relegated at once to the same position as the indigenous work around and among them, and helped, if at all, by the Home Board? Is not the far greater success among the Indians by the home agencies of the Baptists, with more than 6,000 Indian communicants, and also of the Protestant Episcopal Church, and the M. E. churches, North and South, a very forcible argument for this transfer?

According to the Report of the Board, the result of the whole working force among the Indians, viz.: 16 ordained Americans, 3 laymen, 33 American women, 13 ordained Indians, and 31 licentiates, at a cost of $32,224.55, has been a net gain of 31 communicants. And as the *St. Louis Evangelist* informs us, that six churches among the Choctaws were freely and cordially transferred to us by the Southern Presbyterians, it is proper to ask how many of these 31 were members of the six churches thus transferred to us? Is it right for this Presbyterian Church and its Foreign Board to remain satisfied with the results of this work as hitherto prosecuted?

Mexico.—In details of this mission we notice the Northern and Southern missions have been united; and also that "Rev. L. M. De Jessie, M. D., has, upon his resignation, been disconnected with the mission." Ought not the supporters of this mission to be told the reason of this? Whether Dr. De Jessie proved unworthy, or was forced to resign, as Rev. E. Vanorden was? And whether he still continues his work as an independent missionary? Is this holy cause benefited by such reticence?

This Report (p. 22) says: "The year has been one of continued prosperity, and goodly accessions have been made to the churches." Why not add here, in all honesty and sorrow, too, that, notwithstanding these "goodly accessions," the communicants in the churches are 183 *less* at the year's close than at its beginning?

South America.—The three missions in this country have a working capacity of 21 ordained Americans, 23 American women, 5 ordained natives, and 22 other licentiates and native helpers, expending $75,254.99. We are glad to see they report 205 added to their churches, but sorry to see the net gain of the year in communicants is only 17.

Africa.—Of the mission in Liberia we read (Report, p. 44): "No reports have been received of the total number of communicants, nor of the number added to the churches." Then why are "289" communicants set down in the tables of the Board's Report, and 27 additions?" Who could venture this guess?

In the details of the *Gaboon and Corisco Mission* (p. 50 of the Board's Report) we find a Table of the same churches, footing 145 as the year's additions, and "whole number" of communicants 611. And yet the whole number of communicants in this mission, as given in the Table, p. 144, is 729. Does this help to account for the strange representation of this Table of the Board's Report that, with an addition of only 172 in both these missions, their net gain has been 335?

In Syria an addition of 68 new members has resulted in a net gain of 52, showing a much more healthy state of this mission than in either of those above mentioned.

In Persia an addition of 147 communicants resulted in a net gain of only 28. If there has been any change in the ecclesiastical relations of the missionaries and the ordained natives in this mission, we fail to discover it in this Report. They still remain, so far as we can see, in separate church courts, unauthorized by Presbyterian standards.

India.—In the details of the Board's Report on these missions are a few points which need more attention from the Board and its officers. On p. 81, "Rev. J. C. R. Ewing and Rev. Henry Forman and their wives" are said to be located at *Saharanpur*. Is not Brother Forman at *Allahabad*, and will he not object to being credited with a wife before he gets one?

2. On p. 80 of the Report the names of the stations of Lodiana Mission are given, and number *ten*. On p. 86 the stations of the same mission are said to be *twelve*. 3. We notice the absence of any contributions in this Lodiana Mission, in the Report of 1885. In the Board's Report of 1884, p. 77, we read: "The contributions from the native members, as far as given, amount to nearly $1,000." Have they really given nothing the past year, or why is there no credit in the Report? 4. Why is there no notice in the Annual Reports of this Board of the *grants-in-aid?* As these grants-in-aid are given by the British India Government expressly for schools, it is well that they be expended according to the best judgment of the missionaries on the ground; but why not let the amounts in case of each mission appear in the Annual Reports for the information of all who help support the missions or are interested in the work? If we mistake not these grants-in-aid, to the different stations of the Lodiana Mission alone, amount each year to some 28,000 rupees. Why should they not be recognized in the Annual Reports? Though we perceive no reason why the Board or its Secretaries should claim that they *earn* them, yet they are such a help to the schools that they become an item of interest to all friends of the work.

Would it not be well also to distinguish between the contributions given by native Christians, and those given by American and European friends, and the missionaries themselves. The amounts given by the native Christians exclusively become an important item by which to judge of their growth in grace and good works. But if the $50 they give are lumped with the $500 given by the missionaries and their European friends, will not many readers of the Report be misled, and make inferences quite erroneous?

We notice in the Report, p. 92, that of the native church at the Kolapoor station the contributions were 60 rupees; and yet in the Table, p. 145, that mission is credited with no contributions.

Waiving the further details of this Report we come to the

COST OF ADMINISTRATION.

Cost of *Home and Foreign Record*	$986.59	
" Annual Report	1,229.46	
" Circulars and Blanks	311.88	
" Dime Offering Cards	988.65	
" Maps	27.93	$3,544.51
Rev. John C. Lowrie, D.D., Secretary,	3,000.00	
" David Irving, D.D., "	3,500.00	
" F. F. Ellinwood, D.D., "	5,000.00	
" Arthur Mitchell, D.D., " (10 months)	4,166.62	
" William Rankin, Jr.,	3,000.00	$18,666.62

Clerk-hire		5,087.61
Travelling		499.49
Miscellaneous, less rents		2,191.34
		$29,989.57
Add rents received and expended	$1,378.00	
Add estimate for use of Mission House	5,000.00	
		6,378.00
		$36,367.57
Total expended as per Report	$746,912.80	
Add rents received and estimated	6,378.00	
	$753,290.40	
Deduct Woman's gifts already taxed	224,598.55	
	$528,691.85	

Then $\frac{\$36,367.57}{\$528,691.85-\$36,367.57}=7.38$ per cent.

We are glad to see the *Foreign Missionary* has imposed no tax on the funds of the Board the past year, except in the labor of editing it; and a balance of $282.72 reduces this much the cost of editing.

Of the *Home and Foreign Record*, still taxing the funds of the Board, as stated above, the *St. Louis Evangelist* is quite right in saying it "has but little circulation excepting among the ministers, who receive it gratuitously, and very many do not read it, further than to note the acknowledgment of money sent." And we may add this last item is in the *Foreign Missionary* also, and a duplicate acknowledgment is a manifest waste of time and money.

II. PRESBYTERIANS, SOUTH.

(See Vol. VIII., p. 35.)

REV. M. H. HOUSTON, D.D., Secretary, Baltimore, Md.

Home Strength :	**1884.**	**1885.**	***Year's Gain.***
Synods	13	13	0
Presbyteries	68	69	1
Ministers	1,079	1072	7 less
Churches	1,993	2159	166 more
Communicants	131,258	135,201	3,943 "
S. S. Scholars	81,663	86,847	5,184 "
Foreign Mis. Income	$70,167.45	$72,864.21	$2,396.75 "
Debt at year's close	1,377.50		$1,377.50 less
Property in Missions	66,000.00	(REVIEW'S Estimate.)	
Foreign Force and Results.			
Missions	7	7	0
Stations	75	75	0
Missionaries, Ordained	23	25	2
" Lay	0	0	0
" Women	33	32	1 less
Natives, Ordained	14	14	0
" Licensed	4	4	0
" Others	38	30	8 less
" Communicants	1750	1402	348 "
" Scholars	545	678	133 more
" S. S. Scholars		526	

The sources of the Foreign Mission income are:

From Churches,	(1370)	$37,613.44
Sabbath Schools,	(316)	7,370.41
Ladies' Societies,	(369)	16,033.16
Individuals and Miscellaneous,		11,531.45
(See Report p, 23.)		72,548.46

The Report says 178 have been added to the Mission Churches the past year, and yet we find there has been a net loss of 348. Are these figures mere estimates? Do not the Missionaries keep accurate lists of their communicants?

Cost of Administration, $6,651.40. Cost of Missions and Debt, $62,972 97. And $6,651.40÷$62,972.96=10.06 per cent.

For views advocated by the officers of this Board, in favor of separate Church Courts for Missionaries and their Native Brethren, see this REVIEW, Vol. VIII., p. 36.

III. UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

(Vol. VIII., p. 37.)

REV. J. B. DALES, D.D., Sec., 136 N. 18th St., Philadelphia, Pa.

Home Strength:	1884.	1885.	*Year's Gain.*	
Synod	9	9	0	
Presbyteries	60	60	0	
Ministers	733	738	5	
Licentiates	45	58	13	
Churches	858	868	10	
Communicants	87,637	88,871	1,534	
S. S. Scholars	78,971	78.086	885	less
Contributions of S. S.	$50,925	$44,740	$5,985	"
Total contributions of Church	$1,184,185	$955,248	$128,937	"
Average per Member	14.45	$10.74	$3.71	"
" Salary of Pastors	$922.00	$925.00	$3.00	more
For. Missionary Income	$69,186.22	$76,479.58	$7,293.36	"
Foreign Force and Results.				
Missions	2	2	0	
Stations	13	14	1	
Out Stations	99	101	2	
Missionaries, Ordained	19	18	1	less
" Women	30	33	3	more
Natives, Ordained	9	8	1	less
" Licensed	10	15	5	more
" Other Helpers	205	235	30	"
" Churches	25	26	1	"
" Communicants	3640	3,363	723	"
" Contributions		964 in India.		
" Scholars	5410	7400	1990	"
" S. S. Scholars		2069		
Mission Property	$181,736	$183,296	$1,560	"

Of the Communicants in the Foreign Missions,	1688 are in Egypt.
And ditto	1675 in India.
	3363

It is worthy of notice that the gain per cent. in the home churches is only 1.40, while in the foreign missions it is 27.38—almost twenty fold greater among the heathen than in Christendom. And the net gain of communicants in the Missions the previous year was 731 or 38.29 per cent. Surely there seems to be a special blessing on the foreign missions of this church. The home brethren have the inspiration of grand success to quicken their prayers and efforts, and if they fail to feel its force and enlarge their gifts will they not come under all the greater condemnation?

Cost of Administration, \$1,014.26 + 1,129.03 = 2,143.29.

And $\frac{\$2143.29}{\$76,479.58 - 2143.29} = 2.88$ per cent.

COMPARISON OF TWO NEIGHBORING MISSIONS.

As the India Mission of this U. P. Church and the North India Missions of the Presbyterian Church, North, are in the same general region of the country, some will be interested in a comparison of the workers, expenditures, and results in the two fields.

		Present Am. Workers.			Present Native Workers.			Cost in 1884–85.	Results in living Communicants.
	Begun.	Ord.	Lay.	Women.	Ord.	Licensed.	Helpers and Teachers.		
Presbyterians, North,	1834	30	2	46	16	28	134	\$111,089.82	881
United Presbyterians.	1855	7	0	13	2	10	79	28,362.64	1675

Ought not such a comparison as this to be carefully studied by all interested, and its lessons taken to heart? With less than one-fourth of the present ordained missionaries, and about one-fourth of the money, our U. P. Brethren have been helped of God to gather into churches nearly twice the number of living communicants that are found in the Presbyterian Missions of North India, and this too in three-fifths of the time!

Should we not "consider one another to provoke unto love and good works?" Heb. 10, 24. There are many incidents and facts in the working and details of these two U. P. Missions in India and Egypt which we would gladly transfer to our pages but for lack of space. We are glad to see that the Moslem convert, Habeeb Abd-el Maseek, of whose banishment to Cypress to save him from Moslem fanaticism in Egypt, some account was given in last year's Report (1883–4), has been permitted to return. The Report says: "This was effected through the kind offices of Sir Evelyn Baring, H. B. M's Political Agent here. He has not however been able to secure the restoration of the most of his property, all of which was confiscated when he was sent away. His wife was also married, forcibly we suppose, to another man during his absence."

IV. REFORMED PRESBYTERIANS IN U. S. A.

(Vol. VIII., p. 39.)

REV. R. M. SOMERVILLE, Sec., 312 W. 45 St., New York.

Home Strength :	1884.	1885.	*Year's Gain.*
Synod	1	1	0
Presbyteries	11	11	0
Ministers	110	111	1
Churches	124	121	3 less
S. S. Scholars		10.200	
Communicants	10,671	10.745	74 more
For. Mis. Income	$14.590.49	$17,832	$3241.51 less
Property in Missions	$11,500(estimate.)		
Foreign Force and Results.			
Missionaries, Ordained	4	3	1 less
“ Doctors	1	1	0
“ Women	5	5	0
Natives, Licentiates	2	1	0
“ Helpers and Teachers	43	42	1 “
“ Communicants	134	136	2 more
“ Pupils	688	720	32 “
“ Contributions	$1142.33	$507	635.33 less

In the For. Mis. Income of this church we include the expenditure of the work among the Chinese in California, as in case of the Presbyterians, North. This makes the rate per communicant $1.65.

For Administration we are able to find no charge, not even for stationery and postage.

The central station of this Foreign Mission is Latakiyeh in Syria, and a more recently organized station is Tarsus. The Mission has been severely afflicted the past year, first by the death of Mrs. Dr. Dodds, and then by that of Dr. Dodds himself, by the wreck of the steamer on which he was returning to his Mission after bringing his motherless children to America.

The work of the Mission seems to have been prosecuted with much fidelity in all its departments. In the medical department 3,132 professional visits were made, and we are glad to see that for medical services and medicine, from those able to pay $381.62 were received and brought to the credit of the Mission.

V. REFORMED (DUTCH) CHURCH.

(Vol. VIII., p. 39.)

REV. HENRY N. COBB, Sec., 34 Vesey St., New York.

Home Strength :	1884.	1885.	*Year's Gain.*
Ministers	549	561	12
Churches	520	525	5
Communicants	81,880	82,089	209
S. S. Scholars			
For. Mis. Income	$70,455.23	$88,131.04	$17,675.81
Property in Missions	$113,000, (estimate.)		

Foreign Force and Results.

Missionaries, Ordained	20	20	0
" Lay		2	2
" Women	24	27	3
Natives Ordained	18	19	1
" Helpers and Teachers	159	187	28
" Communicants	2,952	3,196	244
" Scholars	2,340	2,880	540
" Contributions	$3,379.16	$4,476.34	$1,097.18

We congratulate this church on the grand advance here manifest, especially in Foreign Mission Income. The advance, too, in Native Communicants gathered into the Foreign Mission Churches, as also in their contributions, is altogether gratifying.

Of the native communicants 776 are in the Amoy Mission, China, 837 in Japan, and 1583 in India. The fact that the missionaries of this church in the mixed church courts of China and Japan are able to count and classify their own converts separately from those of the other churches in the same mixed courts with them, is evidence that the amalgamation is far from complete. And the same may be said of the contributions of the native converts of this church in the churches united in these mixed courts.

This admirable Report, transparent on all points, recognizes the wisdom of the Synod's action the previous year, in authorizing each classis to appoint an agent to represent it in each meeting of the Board, having voice and vote in such meetings. This plan and privilege is one that cannot be too soon adopted by every Foreign Mission Board in America.

The facts and figures of the Mission of this church in India may well be placed alongside of those of the Presbyterian Church in North India, as was done in case of the U. P. Mission in India. The small *Arcot* Mission of this church with only eight ordained missionaries and eight women workers, and four ordained natives, expending with its other native workers only $25,776.80, reports 1,583 native communicants, more than a third in excess of the Presbyterian Missions in North India, with their more than four-fold working force and expenditure.

Cost of Administration, $5,726.29. Total expense, $85,993.09.

$$\text{Hence, } \frac{\$5{,}726.29}{\$85{,}993.09 - \$5{,}726.29} = 7.13 \text{ per cent.}$$

VI. REFORMED PRESBYTERIAN GENERAL SYNOD.

(Vol. VIII., p. 30.)

Rev. D. STEELE, D.D., Sec., Philadelphia, Pa.

Home Strength:	1884.	1885.	*Year's Gain.*
Ministers	27	45	18
Churches	46	50	4
Sunday Schools	...	4,080	...
Communicants	5,800	6,506	700
Income for Foreign Missions		$4,118 24	

Foreign Force and Work:

Native Ordained Misionary . . .	1
Women	1
" Catechists, &c	7
" Communicants	5

This is the church which entered into a covenant with the Presbyterian "Western Foreign Missionary Society" of the Synod of Pittsburgh to conduct their Foreign Missions in concert, or co-partnership, to which covenant the present Presbyterian General Assembly and Foreign Board became parties, when it took over the work of the "Western Foreign Missionary Society" in 1837, as narrated in this *Review*, Vol. VIII, pp. 266–69. The Saharanpur Presbytery of this church was organized in India, on the basis of this covenant, in 1838, and became cause of mutual joy and congratulation to both the coöperating churches and Mission Boards in this country.

The blessing of God rested upon the Saharanpur Presbytery and its work, and for more than 40 years the Presbyterian General Assembly and its Foreign Board and officers respected and sustained every ecclesiastical act of that Presbytery, whether of license to preach the Gospel, of ordination or of discipline, till it deposed Mr. Woodside in 1880. What right the Presbyterian Foreign Board or its officers then had to violate its long-standing agreement, to resist the deposing act of that Presbytery and compel its ministers, elders and members to leave it and join other churches and Presbyteries or be dismissed from the service of the Board, does not appear. Probably this Reformed General Synod felt less interest in this strange and unchristian treatment of the Saharanpur Presbytery by the Secretaries of this Presbyterian Foreign Board, from the fact that when the Philadelphia Reformed Presbytery left the Synod and renounced its jurisdiction, on account of the case *vs.* George H. Stuart, the Saharanpur Presbytery also, under the lead of Mr. Woodside, who moved the action, renounced the Synod's jurisdiction and affiliated with the Philadelphia Reformed Presbytery. And it is quite possible that this unprotected state of the Saharanpur Presbytery, with no higher courts and strong church to which to carry an appeal, and from which to seek help in such emergency, served to embolden the Presbyterian Secretaries in usurping the ecclesiastical power they did, and in undertaking to resist and destroy the Saharanpur Presbytery. Just here, too, it is convenient to recall the fact, that though this Saharanpur Presbytery, all of whose members were in the service of the Presbyterian Foreign Board and entitled to its and General Assembly's protection in all its ecclesiastical functions by virtue of the original agreement, applied to said Assembly at Springfield, Ill., in 1882, to be received by it, its request, by its delegate, the Rev. W. Calderwood, was not granted, and yet a like request of its affiliated

Presbytery in Philadelphia, presented to the same General Assembly at Cincinnati, in 1885, was at once welcomed, and this Reformed Presbytery of Philadelphia was cordially received. Why this strange difference in treatment of the two affiliated Reformed Presbyteries by the Presbyterian General Assembly?

The appropriateness of this bit of history in this connection hinges on the close relation of the Saharanpur Presbytery and its missionaries to this Reformed Church and General Synod, some 25 or 30 years of its existence. The interest of this Reformed Church in Foreign Missions was early and active, and it came to have a large property interest in all the houses, lands, churches and buildings of its missionaries. Here doubtless is the key by which to understand the improper conduct of Mr. Woodside in taking deeds of a dozen or more pieces of property in his own right and name, instead of having them secured to the Presbyterian Foreign Board, whose funds he used in paying for them. It is alleged, on good evidence, that when Mr. W. was dismissed by the Presbyterian Foreign Board, and deposed from the ministry by his Presbytery, he came home to America with the purpose of inducing the Reformed Presbytery of Philadelphia, or, in case of failure there, the General Synod which first sent him and his brethren of the Saharanpur Presbytery to India, to receive him and send him back to establish a rival mission, claiming most of the property once occupied by the Reformed Missionaries, as well as the properties of which he held deeds in his own name, for the Presbytery or Synod which would receive and sustain him. But he failed in this purpose, both with Philadelphia and with his old Synod. Both seem to have lost all faith in him; and he was thus driven back to the Presbyterian Mission Secretaries as his last resort.

But how has the property claim of this Reformed Synod been adjusted? And how comes it that, after so long an interval, there appears again this year a Reformed Mission and live workers in India?

The improved condition of the home church, as given above, results from official documents which we have failed heretofore to obtain. And so, too, with the Foreign Work. We learn from the official Report that Rev. G. W. Scott, a native of India, but educated mostly in America, sailed from New York November 18, 1883, as a missionary of this church, and began work in Rurkee, North India, in April, 1884. During the past year he has enlisted other helpers, baptised several converts, and reports statistics as above.

The property claims were adjusted by the Presbyterian Foreign Board making over to this Reformed Synod the buildings and all property at one of the old stations, Rurkee, and paying $2,000. This station, Rurkee, and all its belongings are thus transferred to this Reformed General Synod, which in this way resumes the work it began in India some 50 years ago. God bless the work of these brethren and give them many souls in that great and needy mission field. The Foreign Mission Income for the Synodic year was $4,118.24, as given above. The expenditure has been $1,625.89. We find no charge whatever for Administration.

VII. REFORMED (GERMAN) CHURCH IN U. S. A.

(Vol. VIII., p. 41.)

REV. T. S. JOHNSTON, D.D., Sec., Lebanon, Pa.

Home Strength :	1884.	1885.	*Year's Gain.*
General Synod	1	1	0
District Synods	7	7	0
Classes	52	52	0
Ministers	800	800	0
Congregations	1,445	1,461	16
Communicants	169,530	172.940	3,410
S. S. Scholars	144,720	114,720	0
Foreign Mission Income	$5,763.77		
Mission Property	$4,000 (estimate.)		
Foreign Force and Work.			
Missionaries, Ordained,	5	5	0
" Women	4	5	1
Native Helpers	12	12	0
" Communicants	180	200	20
" Scholars	120	120	0
" S. S. Scholars	100	110	10

The Reports of this church, as in case of some others, are triennial, and hence the above figures are not official, but come near accuracy, rather below than above it. Any correction we may obtain will appear in the Table of No. 4, when issued.

The Japan Mission of this church now has three ordained men and their wives, and presuming there has been reasonable progress in that mission, the 175 communicants at Bisrampur, India, and those in connection with Rev. J. Hauser, will probably make the whole number more than we have stated.

Of the work of Bro. Lohr in India, a missionary of another society, passing by Bisrampur, and calling to see the Mission, writes:

> " The missionary in charge, Mr. Lohr, was sent out and is supported by the Society of his church in America. It was a joy to meet even a German-American in this distant land and know that we were with some one who had thoughts and feelings in common with ourselves. Over seventeen years ago Mr. Lohr was sent to India with instruction to go to some unoccupied district and begin the work of the Lord. He selected a tract of land of 2,000 acres and bought it at auction. It was all jungle land. Here he built his bungalow and commenced work. Now his church has 175 members, and beyond this there is a community of 500 people that often fill his church building.

The native Christians are collected in a village as a sort of refuge from the persecution their bigoted and idolatrous neighbors give them. The equipments of this mission are the estate of 2,000 acres, schools, printing press, church building, bungalow for mission family, hospital, and the Christian village. It is by far the most successful work I have yet seen, and its influence reaches far and wide. We often met men on the road who told us they were Christians, and who by their salutation Yisu sahai (Jesus help) gave us fresh courage and made the difficulties of our journey seem less."

Here surely is a pleasant outlook which may well prompt an earnest prayer for God's blessing on the work so courageously begun and so faithfully and successfully prosecuted.

VIII. ASSOCIATE REFORMED SYNOD, SOUTH.

(Vol. VIII., p. 42.)

REV. W. L. PRESSLY, Secretary, Due West, S. C.

Home Strength :	1884.	1885.	*Year's Gain.*
Ministers	90		
Churches	110		
Communicants	6,728		
S. S. Scholars	3,422		
Foreign Mission Income	$2,035.36		
Foreign Force and Work :			
Missionaries, Ordained	1	1	
" Women	1	1	
Native, Ordained	1	1	
" Helpers	6	6	
" Baptized	112	151	39
" Communicants	112	129	17

Official statistics for 1885 are not yet at hand, but will be found, we trust, in the Table of No. 4.

A running report of the Mission in Mexico the past year is as follows:

"The statistics of the Mexican Mission, though recently organized, are as follows: Regular stations—Tampico, directed by Senor Pedro Trujillo; Chiconcillo and two outposts, directed by Senor Hermandez; Panuco and two outposts, directed by Senor Zenon Zaleta; Tampico Alto, directed by Senor Arrebalo; and Pueblo Viego, supplied. Number of families, 62; communicants, 129; accessions, 22; adherents, 91; baptisms—adults, 22, children, 21. These are the leading features of the table. The missionary, Rev. N. E. Pressly, asked for a female assistant, and the Synod so far favored the request as to make such appointment, provided she is placed in the possession of the means. The Board was directed to organize a department of Woman's Work for Foreign Missions, and to write to all existing Ladies's Societies and to the congregations which have none, asking them to undertake the support of an additional missionary. It was confidently believed that these societies could and would contribute to this cause."

IX. CUMBERLAND PRESBYTERIAN CHURCH.

(Vol. VIII., p. 42.)

J. L. SECOR, Secretary, 904 Olive Street, St. Louis, Mo.

Home Strength:	1884.	1885.	*Year's Gain.*
Synods	27		
Presbyteries	117		
Ministers	1,503		
Licentiates	249		
Candidates	214		
Congregations	2,591		
Communicants	122,000		
S. S. Scholars	68,585		
Church Property	$2,259,510		
Foreign Mission Property	11,000 (REVIEW'S estimate.)		
Home and For. Mission Income	$40,074.65	$48,474.30	$8,399.65
For. Missionary Income	8,947.21	8,947.21	0
Foreign Force and Results.			
Missionaries, Ordained	6	6	
" Women	5	5	
Am. Indians, Ordained	8	8	
Native Helpers	25	25	
" Communicants	800	539	
" Contributions	$214.80	$214.80	

As the receipts for Home and Foreign Missions are not placed separately in the Report, our estimate of the amount for Japan and the American Indians may not be precisely accurate.

Of the ordained missionaries, two are in Japan and four among the Indians. The five women workers are all in Japan. In the Bethel Presbytery among the Indians are eleven ministers, six licentiates and five candidates. We have estimated the ministers connected with the Board to be eight. We evidently overestimated the communicants last year, or there has been a loss quite unaccountable.

We notice the *Missionary Record* has cost	$1,024.71
While the subscriptions to it amount only to	697.49
Leaving its cost to the Board	$327.22

Surely a missionary organ so well conducted as this *Record* is, should not only be fully supported by the church members as subscribers, but it should become a source of income to the Board.

COST OF ADMINISTRATION.

Office expenses and Secretary's salary, as in Report,	$1,480.96
Salary and traveling expenses of President	1,500.00
Back salary of previous year " "	438.75
Taxes and expenses of Agents in collecting notes	115.23
Cost of *Missionary Record* less subscriptions	327.22
Total,	$3,862.26

Dividing this between Home and Foreign Missions in proportion to their respective expenditure, as given in the Report, we find its proportion for For. Missions is $1662.89, the entire For. Mission proportion of the total disbursements being $7,713.52. Therefore, $\frac{\$1,662.89}{\$7,713.52—\$1,662.89} = 27.48$ per cent.

For the apparent loss in foreign communicants we are not able now to account. In Japan have been some twenty additions, and why no proper church organization? The 479 communicants among the Indians we take from the *Record* of June, p. 4. Whether this is an underestimate, or the figures of the previous report an overestimate, we cannot now determine. We rely entirely on official reports, and welcome correction when we vary from them. Of course, when Home and Foreign Missions are under supervision of the same Board and officers, and their accounts blended, in getting the proportions belonging to Foreign Missions, we are obliged to make the proportions from the blended figures as accurately as we can.

X. PRESBYTERIAN CHURCH IN CANADA.

(Vol. VIII., p. 43.)

REV. P. G. MCGREGOR, Secretary, Hopewell, N. S.
REV. THOMAS WARDROPE, Secretary, Toronto, Ont.

Home Strength:	1884.	1885.	*Year's Gain.*
Synods	4	5	1
Presbyteries	36	38	2
Congregations	1,574	1,802	228
Ministers	802	802	0
Communicants	119,608	123,344	3,836
S. S. Scholars	98,150	99,059	909
Total Income	$1,424,000	$1.558,218	$134,218
Foreign Mission Income	66,963.00	69.490.48	2,527.48
Property in Foreign Missions	51,590		
Foreign Force and Results:			
Missionaries, Ordained	15	18	3
" Lay	4	2	2 less
" Women	19 (unmarried 8)	19	0
Natives, Ordained	1	2	1 more
" Evangelists	8	8	0
" Helpers and Teachers	122	130	8 "
" Communicants	1694	2000	306 "
" Scholars	2427	2427	0
" Contributions	$4,045	$4,045	0

We are thankful to see the General Assembly of this church is proposing to so combine the different elements in the home supervision of its missions as to simplify the work and statistics. Hitherto it has been a very formidable undertaking to trace the receipts, expenditures, and results in all the different publications and reports, and bring them into any such relation as to obtain a comprehensive view of the whole work. We cannot understand how any church or mission officials can be satisfied without such a general comprehensive view of their entire Foreign Mission work. And yet among the voluminous papers and reports of this church, including minutes of General Assembly, we find no *Table* gathering up the important facts and figures of this work. With immense labor we have gathered the above figures from various papers, from many and widely separated parts and places in them, but greatly hope this labor will hereafter be undertaken by some of the paid officials of the church. There is evidence of much energy and fidelity on the part of the foreign workers, Dr. Mackay's attempt to bring his work in Formosa upon the basis of a strictly indigenous and self-supporting mission being worthy of all praise and encouragement.

The following fragment of a letter from Dr. Mackay will give our readers an idea of the spirit and energy with which he prosecutes his work:

On Monday, 4th, I started for the interior, and am just back. Nearly every day we were either under a burning sun or torrents of rain. Apart from the East coast we visited every chapel, village, town and city in North Formosa. I found five chapel buildings entirely destroyed: two of them were our finest buildings. At one place the mob made a mock grave on the ruins, and set up a tombstone of mud. Seeing these I stood on the top of the grave, with *A-Hôa* at my side, many old students around, and sung our time-honored rallying hymn, "I'm not ashamed to own my Lord." Fully 1,000 people were gazing at us. To know the effect you would require to be present. At another place manure was on the chapel site, and all the lovely trees which adorned it cut down. I got the *Headman* to remove every particle before we left. Continuing my tour I sent *A-Hôa* back to Tamsui. When near the city of *Tek-Chham*, messengers went ahead to report my arrival. Amidst quite a demonstration I entered the chapel. The following day crowds were at all the rice shops along the paths waiting to have teeth extracted. One old woman said she consulted her idol to see if I would come soon. At other places angry-looking militia, &c., pressed near us.

On the whole, observe: *First*—All converts remained firm and true. *Second*—Thousands welcomed me, although it is only an armistice and the French still at Kelung. *Third*—Thousands of the enemy from away down the Island seemed ready in many towns to rush wildly at me. *Fourth*—I passed in succession through *quiet crowds* and *fierce mobs*.

Last Sabbath evening Oxford College was crowded with preachers, students and converts. Assisted by eight elders I ordained *A-Hôa* and *Tan Hé* as native pastors. In the group referred to by the *Record* the latter is seated beside Mrs. MacKay. He has proved himself *a noble sterling* fellow, worthy of the highest honor. We would have been glad if Mr. Jamieson had been up from Hong-Hong; but important work can't be delayed during trying times like these. Four elders were ordained, one deacon, and six were baptised. One of the number was formerly a Tauist Priest. *Praise the Lord! Discouragement* we don't recognize in our vocabulary. G. L. MACKAY.

N. B.—The F. M. C. need not concern itself about sending out another man. I write *advisedly*. No matter what people in Canada may think. They are not here to see and judge. Rev. Mr. Giàm and Rev. Mr. Tân are now true fellow-laborers, *able* and *willing* to do any part of the work here. Don't think men you send out are superior. I long to see a native church self-supporting. *That should be the aim of every Foreign Missionary.*

G. L. M.

The accounts are not so rendered as to enable us to ascertain from them the cost of administration, and we retain that of 1883-84. For fuller details of all the missions of this church see Vol. VIII., pp. 43-48.

XI. EVANGELICAL LUTHERANS—GENERAL SYNOD.

(See Vol. VIII., p. 48.)

REV. GEO. SCHOLL, D.D., Secretary, 437 North Carey St., Baltimore, Md.

Home Strength:	1884.	1885.	*Year's Gain.*
Synods	24		
Ministers	862		
Churches	1434		
Communicants	130,365		
S. S. Scholars	169.951		
Foreign Mis. Income	$25,370.54	$30,288.36	$4,917.82
General Synod, South.			
Synods	6		
Ministers	141		
Churches	247		
Communicants	18,362		
Income for Foreign Missions	$533.28		
Foreign Force and Work.			
Ordained Missionaries	5	5	0
Lay "	0	0	0
Women "	5	6	1
Natives, Ordained	2	3	1
" Teachers and Helpers	175	200	25
" Communicants	3057	3429	372
" Baptized	6933	8167	1234
" Villages with Christians	239	245	6
" S. S. Scholars	426	6144	5718
" Day & Board'g Scholars	3136	3136	0
" Contributions	$725	$1,320.42	$595.42

The statistics of the home churches for 1884-85 have not yet reached us. *Stall's* most valuable and carefully prepared Lutheran Year Book for 1885 was published before these statistics were ready, but we hope to have it in time for our *Table* in No. 4.

As all these statistics are rendered only once in two years, the Foreign Mission Income for 1884 was only half that of 1882 and 1883, and the income we have placed under 1885 is only half that of 1884 and 1885; so that there is probably a constant deficiency in the statement of the yearly income; and the amount contributed by the General Synod, South, is also omitted in the general statement. The figures under *Foreign Force and Work* well attest the prosperity of the missions. The net gain in communicants has been 372, or 12.17 per cent.

The *cost of Administration* has been $253.40 for the two years, or $126.70 each year; and $\frac{\$126.70}{\$30{,}288.36—\$126.70} = 0.42$ per cent.

Here, again, is a mission in India with only four ordained American men, five American women, two ordained natives, its entire income less than $30,000, but with 3,359 communicants, to be brought in comparison with the Presbyterian missions of North India with their 30 ordained American men, 46 American women, 16 ordained natives, and 881 communicants!

XII. EVANGELICAL LUTHERANS—GENERAL COUNCIL.

(See Vol. VIII., p. 49.)

REV. B. M. SCHMUCKER, D.D., Secretary, Pottstown, Pa.

Home Strength:	1884.	1885.	*Year's Gain.*
General Synod	12		
Ministers	938		
Churches	1696		
Communicants	248,016		
Foreign Mission Income	$10,803.00	$12,183.51	$1,380.51
Foreign Force and Results.			
Missionaries, Ordained	4	4	0
" Women	5	3	2 less
Natives, Ordained	2	2	0
" Evangelists	3	5	2 more
" Teachers	60	61	1 more
" Baptized	1156	1705	549 more
" Communicants	479	842	363 more
" Scholars	770	1004	234 more
" S. S. Scholars	220	not reported.	

Here, again, we have to regret the home statistics have not reached us. The report of the Committee for Foreign Missions has come in good time, and the secretary will accept our best thanks. It laments the early and sudden death of Rev. H. G. B. Artman by fever, and not without reason. He was an able, earnest and faithful worker, and his death was a great loss to the mission. But the work has been sustained, and with a measure of blessing which should bring special joy and inspiration to every member of this church. The year's net gain of 363 communicants is at the rate of 75.70 per cent.! How is it that some missions in India with so few workers and only a few thousand dollars' expense, are so greatly blessed in winning souls to Christ, while others, with a working force and expenditure five or ten times greater, live on for years with no net increase of communicants? Ought not this problem to be studied very prayerfully by all who give and go to this work?

We find no salary of secretary or treasurer, and postage and stationery and all incidentals amount only to $321.30, so that the *cost of Administration* is only $\frac{\$321.30}{\$12{,}183—\$321.30} = 2.70$ per cent.

XIII. EVANGELICAL LUTHERANS—SYNODICAL CONFERENCE.

(Vol. VIII., p. 50.)

REV. T. J. GROSSE, Secretary, Addison, Ill.

Counting with this Conference the dependent and independent Synods and branches of the Evangelical Lutherans, we last year rendered the statistics as under 1884, below:

Home Strength :	1884.	1885.	*Year's Gain.*
Synods	19		
Ministers	1,841		
Churches	3.321		
Communicants	433,234		

Thus making an aggregate of Evangelical Lutherans in America 3,641 ministers, 6,446 churches and 829,275 communicants. Whether this includes the 351 ministers, 1,201 churches, and 140,544 communicants of the Norwegian Lutherans in the Northwest, we fail to ascertain. Stall computes the Lutherans in all parts of the world to be 47,033,435.

This Synodical Conference, organized in 1872, has not wholly neglected Foreign Missions, we find. For a number of years, when first organized, it sustained missions among the Indians in Michigan and Minnesota, and for a time prosecuted Christian work among the Chinese immigrants. Latterly its mission work is limited mostly to the Freedmen in Louisiana and Arkansas. The Lutherans of Europe included in our annual *Table*, would largely increase its representation of the membership of Protestant churches.

XIII.—FIELD NOTES.

ECHOES.—We have just been reading the *Missionary Review* for September-October, 1885. The amount of interesting and valuable matter in this magazine on the question of missions in all parts of the world, and the able, impartial and fearless discussions of its editor, entitle it to the patronage of all friends of missions. $1.50 a year. Address, Rev. R. G. Wilder, Princeton, N. J.—*Christian Standard.*

The Missionary Review surveys the whole foreign work of the different boards and societies, with historical sketches, freshest facts, incidents and movements, and discusses questions of missionary policy. We know of no publication which furnishes such a large amount of the very best missionary matter.—*Missionary Visitor.*

An old India missionary, author, and now for some years preacher and pastor in Christendom writes: "Another number of that marvel of industry, information and interest, the *Missionary Review*, for July and August, 1885, has just come to hand and received my careful reading. No commendations the periodical has received exceed the truth. The editor brings to its preparation a memory, study, fearlessness and enthusiasm that makes his *Review* a *power* to be felt."

Your *Review* is the most useful and helpful magazine on missions in the world.—*A. T. Pierson, D. D.*

We attach a special value to the kind words of our nearest neighbors, and our subscribers will not fail to appreciate the following from our local paper, the *Princeton Press:*

The Missionary Review for November-December closes the eighth volume of this excellent periodical. The present number falls not one whit behind any of its predecessors. Mr. Wilder is an enthusiast in conducting it, and spares no time or expense in making his *Review* the peer of any, and the superior of most of its class. As a general missionary magazine it is unrivalled, and is what the church wants. The current number consists of seventeen articles, some of them of considerable length. We were about to say that two or three were of so much interest that we must recur to them again and specifically. But on returning, to note which they were, we found we could not omit one of the first eight, covering nearly eighty pages. We are glad to see Africa raised into a special article, with detailed news. This continent is now occupying very considerable space in the eyes of the civilized world. We were sorry to notice the action of certain United States authorities in Alaska, a judge and a district attorney, toward Dr. Jackson. We were made glad, however, on reading further, that those two men had been promptly removed for their offence by President Cleveland. Following the example of Brother Wilder, here is for him "A Love Token":—Why not print the editor's name on the title page, so that it will appear who is the editor when the volumes are bound? We unhesitatingly commend this *Review* as indispensable to all persons who would keep abreast of the spread of Christ's Kingdom in the world.

The *Medical Missionary Association* at 104 Petherton Road, London, N., England, was organized in March, 1878, having for its object,—

1. To promote the spiritual welfare of all medical students in England and a deeper interest in Medical Missions.
2. To encourage and aid suitable candidates for Medical Missions.
3. To establish Medical Missions, independent, or in connection with other societies.
4. To diffuse information by lectures, meetings and a Medical Missionary Magazine.

We hope hereafter to receive and report the income, working and results of this organization each year with the others in our list.

WOMAN'S BOARD OF FOREIGN MISSIONS, NEW YORK.—We are sorry to find we failed, on p. 503 of Vol. VIII., to give due credit to this Board, in the matter of income. The true income in 1883 was $34,216.21. The true gain in 1884 was therefore $9,002.80, instead of $2,007.41. From this it appears that this Board made an advance in 1884 of more than 26 per cent.—progress worth repeating every year, and worthy of universal imitation.

WOMEN DOCTORS.—The frequent letters of Mrs. Dr. Swinney, from Shanghai, China, as published in the *Sabbath Recorder*, reveal abundant and most valuable labors, and the many exceedingly precious opportunities for making known Christ and the way of salvation, brought within her reach and improved, by means of her medical services.

NATIVE CONVERTS ENGAGING IN MISSIONS.—The leading Wesleyan Circuits in Northern Ceylon are not only self-supporting, but are establishing missions of their own to evangelize the outlying regions.

MISSION FUNDS ENTRUSTED TO LOCAL BOARDS IN THE MISSIONS.—We are glad to see this usage coming into practice by some European Mission Boards. The *Propagation Society* (S. P. G.) entrusts the administration of its grants to the Diocesan Council in some of its missions in India, and perhaps in other fields. The *Church Missionary Society* (C. M. S.) has long been accustomed to make grants to its more advanced missions, to be administered wholly by the local council, composed of both Europeans and natives. This usage is immensely important, (1) for increasing a proper sense of responsibility among the workers abroad. (2) For securing a wiser and more economical, prudent and efficient use of the funds by those on the ground who best know all the needs and facts involved. (3) For avoiding debt, the home agents limiting their responsibility to dividing their income between the different missions and allowing no new calls during the year. (4) For diminishing official correspondence and securing more spirituality and vitality in the work.

THE PERSECUTION IN ANNAM.—Of the cause of the "massacre" of Roman Catholic converts in Annam, the Saigon papers admit it was the "outcome of the short-sighted policy of the French in enrolling Annamite Christians as irregular soldiers." On this point a writer in the *Singapore Free Press* says:—

> But the question still remains unanswered—How did the French manage to get the Christian (Roman Catholic) Annamites to enroll themselves? Now, it is a fact as clear as noonday that, had the French priests not persuaded them, they never would have cast in their lot with the French against their enraged countrymen and the Chinese. It is, alas! too true, that several French priests paid the penalty with their lives, but had they not acted a false part, and, in a sense, deserved their sad fate? This will be clear to all who can look at the matter dispassionately. Besides, these priests were only acting on the lines of that policy which has proved so ruinous to true Christianity in the East, by which a just and strong feeling has been caused in the minds of most nations in the East against Christianity. To make quite plain what I mean, allow me to quote from Crawford, Vol. II., page 282, which bears directly on this subject. He says: "In every country in the East, Christianity has been introduced to the people, along with the invariable and odious associates of unprincipled ambition and commercial rapacity. In Japan,

the intrigues of the (Roman Catholic) Christian missionaries, and those who employed them, caused the massacre of many thousand Christians, in a persecution more awful and extensive than any of which the annals of Christendom itself afford an example. The perpetual proscription of their religion, and the loss of that vast portion of the population of the globe to the intercourse and almost to the knowledge of the rest of mankind followed. The Chinese, as the influence of the Christians was smaller among them, and therefore excited less alarm, endured them longer, but they, too, finally expelled them, because they saw no end to their restless and unprincipled ambition. In Tonquin, Cochin-China, and Cambodia, they were persecuted, executed, or expelled, and a similar treatment was pursued toward them in Siam."

Where the natives are approached in a right spirit, without political aims in view, they respect Christianity, and often leave untouched Protestant natives and their teachers, when the Roman Catholic natives and their priests suffer. This has just been seen very clearly during the late bungling French war in China. It is admitted on all hands that the Chinese now look with indifference, if not with favor, on Protestant missionaries, bnt they still dislike and fear the Roman Catholic priests, and that simply because they have always engaged in political intrigue, and turn the hearts of their converts against the native authorities by constituting themselves their leaders, if not rulers. Where the Roman Catholic priests have not displeased the people, there the Gospel of the Scriptures finds ready access to the people. Take Burma, for instance, where, according to the last Government census for British (Lower) Burma, the Roman Catholics only returned 17,000, whilst the American Baptists alone, not counting other Protestant branches of the Church, returned 60,000.

MISSION STATISTICS OF C. M. S. IN TINNEVELLY.—Bishop Sargent's Jubilee, at the close of 50 years's service in India, gives occasion for noting the progress of the work during this period, in the life-time of one man. The comparative figures will come most impressively under the eye in the following form. The Bishop began his work in India in 1835.

There were then in	1835.	*Now in* 1885.	*Gain in* 50 *years.*	*Gain per cent.*
Native Christian Adherents .	8,693	56,287	47.594	547.49
" Communicants	114	11,246	11,132	9.764.49
" Clergymen (Ord.) . . .	1	68	67	6,700.
" Teachers (Christian) . .	183	700	517	282.51
" Boys in Schools	2,257	10,693	8,436	373.77
" Girls " . . .	147	2,573	2,426	1,650.34
" Christians' Contributions.	0	Rs. 33,057	33,057	33,047.

These figures are for the work of the Church Missionary Society only in Tinnevelly. The Propagation Society (S. P. G.) has been working in the same field, and with like results. Such figures may well be studied by those who call foreign missions a failure.

OFFICIAL ECONOMY AND CENTRALIZATION IN INDIA.—Report has it that the military commands of Madras and Bombay are to be abolished, and Bombay is to become the head quarters of all Southern and Western India.

POPULATION OF HUNGARY.—By the statistics of 1881, Hungary's total population of 15,642,102 is classified thus:

> "Roman Catholic Church, 7,849,692; Greek Catholic Church, 1,497,268; Armenian Catholic, 3,223, making a total of 9,350,183 acknowledging the supremacy of the Roman See. The Orthodox or Oriental Greek Church numbers 2,434,890 adherents; and of the Protestant inhabitants, 1,122,849 are adherents of the Augsburg Confession, the leading symbol of the Lutheran Church; 2,081,803 are Reformed; 55,792 are Unitarian; 4,645 are Christians of other denominations; 638,314 are Jews; 512 are Mohammedans and other non-Christians; 1,079 do not signify their religious connection; 1,338 claim to be without any religion whatever. The Protestant Church of Hungary is certainly an *ecclesia pressa*. But, considering the fact that she receives no state aid whatever, she must be regarded as one of the most active and energetic in the Protestant family of Europe."

THE HAWAIIAN CHURCHES report 5,741 church members. A few points of comparison between this Hawaiian church, relegated to idependence by the American Board, and the Sierra Leone African Church, relegated to independence by the Church Missionary Society, may be given thus:

	American Board.	*Church Missionary Society.*
Foreign Missionaries supported by	8	2
" Women Missionaries	10	1
Grants in Money	$13,100	$10,755
Communicants	5,741	6,105

These figures are taken from the Reports of 1883, except that the Hawaiian church members are from more recent official returns.

FIJI ISLANDS AND MISSIONS.—The 11th of October is the 50th anniversary of the first landing of missionaries on Fiji. An illustrated edition of the Bible has been prepared to signalize the event in the minds of the Fijians. The Wesleyans, through whose labors the people have been christianized, publish statistics as follows:

Chapels and Preaching places	1,236
Missionaries	11
Native Ministers	55
" Catechists	40
" Teachers	1,058
" Local Preachers	1,785
" Communicants	26,839
" Candidates on trial	4,659
" S. S. Scholars	42,651

THE SAHARANPUR PRESBYTERY STILL LIVING.—Narrating in other pages the course of the two Presbyterian mission secretaries in resisting and annulling the action of this Presbytery, their success in detaching from it its native ministers, most of its elders and many of its lay members, and the sending of their ultimatum requiring the Reformed American missionaries to leave this Presbytery and join others on pain of dismissal from the Board, we assumed that their attempts, so determined and persistent, and backed with "full power and authority," had proved successful, and that the Presbytery had ceased to exist. But we learn that it still lives. Though one of the Reformed missionaries, with a large family to support, felt obliged to submit to the secretaries' ultimatum, and sorrowfully left his Presbytery and joined the Lodiana Presbytery, as the secretaries ordered, yet the other, stunned by the cruel blow and prostrated for months by the consequent sickness and suffering, still felt that he could not desert his own church and Presbytery, choosing rather to resign his connection with the Board. We learn, too, that the two secretaries, whether moved by pity for their victim, or by a wish to avoid the consequences of his immediate return among his friends and the pastors and churches in America, which of these considerations was the more impelling motive we know not—but they wrote asking him to recall his resignation, and instructing their mission treasurer to continue to pay him his salary, though they had first directed him to pay the missionaries' passage to America should they not leave the Reformed Presbytery. The result is, that Presbytery still has one American missionary and one native minister, and with its native elders its membership is the same now as when first originated in 1838, and recognized as a true and proper Presbytery both by the Reformed Synod and the Presbyterian Foreign Board and General Assembly. As the native minister connected with it is pastor of a self-supporting native church, we see no reason why it may not continue to live and accomplish good service for Christ and souls.

"Fictitious Basis."—The worthy editor of one of our valued exchanges, having taken a correct and discriminating view of the very serious mistake of the Presbyterian Mission secretaries in resisting the action of the Saharanpur Presbytery and seeking to destroy it, now seems somewhat troubled because two of his personal friends tell him the basis of our criticisms is fictitious. Is he unable to trust his own judgment? What can the opinion of two personal friends avail against the stern facts of this case, now patent to the church and to the world? They do not rest at all on *our* testimony. Let our able editor and his two friends read the testimony of the missionaries on the ground in India. The testimony of ten of them may be found in our Vol. VIII., pp. 134–137. We quote the testimony and views of one of the missionaries somewhat at length in this number, in discussing the "Authority of Mission Secretaries," illustrating the injury and injustice caused by unlimited authority. If the solid facts of this case are not so manifest that none can call them "fictitious," certainly those who call them so voluntarily close their eyes to the most positive and abundant testimony.

We are aware some urge that such mistakes and wrong-doing of good men should not be exposed; and that the *facts* involved should be quietly ignored for the sake of peace. On this point the *Evangelical Messenger* forcibly says :

"The astounding assertion was recently made by a minister that a mistake, an error, a falsehood, a misrepresentation, when once published to the world, under official sanction, should be permitted to stand uncorrected, rather than incur the risk of agitation by public correction ! This view is based upon the presumption that quietness is better than agitation, even though it be the quiet of blind subserviency, stagnation and death. Not so did Christ and his apostles teach and act. Not so did our fathers believe. Not so has the kingdom of God made its way among men. Not so are we to represent our Christianity to the world."

Amen and Amen !

SUNDAY NEWSPAPERS.—We are glad to place on record the following action on this subject with all possible emphasis :—

[*Extract from the Minutes of the General Assembly of the Presbyterian Church in the United States of America.*]

"We cannot withhold the most emphatic condemnation of the publication, sale and reading of Sunday newspapers, filled as they are with most unprofitable matter, and now exerting so wide-spread and injurious influence."

Adopted May 29th, 1885.

At its session in Troy, October, 1885, the Synod of New York iterated the above, and called upon the churches to take action thereon.

We are glad to see the session of the Fourth Avenue Church, New York, Dr. Howard Crosby, pastor, has reiterated the above action, adding clear and ringing words over their own signatures, an example that may well be followed by every church in the land.

The Christian Cynosure says that King Kalakaua, of the Hawaiian Islands, is using his influence to turn back his people from the state of civilization, to which they have made a most wonderful progress from a cannibal state within two generations, into the darkness of idolatry. His sister, who stands next in succession to the throne, and the sister of his wife, we learn by a recent letter, have lately been offering their heathen sacrifice of pigs, chickens and whiskey to the Goddess Pele, who was supposed by the former Islanders to have her abode in the awful craters of Mauna Loa. Do the missionaries of the American Board, still in these Islands, confirm this report ?

WALDENSIAN SYNOD.—The annual session of this Synod met Sept. 5, 1885, composed of 100 members. The church proper is composed of only eighteen parishes,—fifteen in the valleys, one in Turin and two in their two colonies, Colonia Waldense and Cosmopolita, in the Republic of Uruguay, South America. It is interesting to see that this band of feeble and impoverished churches has so prosecuted Christian work in Italy that they now have forty-three mission churches, thirty-six stations or churches in course of formation, and 171 other places periodically visited,—in all 250 places of preaching. Their working agents are thirty-five ordained ministers, five evangelists, twelve teacher evangelists, fifty-one teachers, three colporteur evangelists, fourteen colporteurs (one with Bible Van), 3,960 communicants, 2,380 Sunday school scholars, and 2,876 week-day scholars.

The question of union with the Chiesa Libera, of Italy, lies over to next year, though the committees of the two churches have prepared articles of agreement as to terms of union on which they are agreed.

PROPOSED NEW MISSION OF THE FREE CHURCH.—The Hon. Mr. and Mrs. Keith-Falconer, of the Free Church of Scotland, propose to establish a mission to Mohammedans, at their own charges, and sailed for Aden, Oct. 6, 1885, with a view to found their mission at that point.

REV. NARAYAN SHESHADRI'S RURAL MISSION.—Those who remember the able and fervent addresses of this brother in America will be interested in the progress of his work in India. Giving an interesting account of visits to three villages in May last, he reports seven baptisms in one of them, seven also in another, and in a third village twenty-five were baptised.

LOCAL GOVERNMENTS OPPOSING MISSIONS.—The hindrances to the Presbyterian Missions in West Africa from the unjust orders and interference of French officials, stand not alone. We are sorry to see the Spanish Governor of Fernando Po, has arrested the Rev. William Welford, Missionary of the Primitive Methodists, and has imprisoned him on board a hulk in the river. The Cape officials in South Africa have also committed for trial Rev. J. D. Don, of the Scotch Free Church, for writing a letter in which he speaks of one Pelser, who had confessed to shooting a Kafir dead, as a murderer.

JEWISH PROVERBS FROM THE TALMUD.

He is rich who enjoys his riches.

Should a mason become a king the hod still clings to his shoulder (old habits persistent).

Bitter leaves yield bitter juice.

No College so good for a woman as the spinning school.

The judge can only deal with the evidence before him.

One must not leave the safe unlocked even to an honest man, much less to a thief.

The pious man needs no epitaph; his deeds are his monument.

He is poor who lacks reason.

LANGUAGES OF INDIA.—243 and 296 dialects. Into 68 of the languages the Bible in whole or in part has been translated and printed, in all but three of them, since 1804.

INDIA REVENUE—*The Times of India* says, that, although British territory in India has been enlarged, in the last 40 years, by only 242,000 square miles, the land revenue has been increased by 8,000,000 ($40,000,000). This increase of land revenue has resulted mainly from bringing more land under cultivation and from rise in prices.

CHILD-MARRIAGE DISALLOWED.—A recent judicial decision in Bombay shows gratifying progress in right views of Child-marriage.

The *Times of India* reports it thus: Mr. Justice Pinhey, whose prestige as a Judge of the High Court has been growing steadily year by year and month by month, yesterday delivered a judgment in the High Court which seems to us to be the embodiment at once of righteousness and common sense. It is peculiarly welcome at the present time, for it deals a shrewd blow at the whole system of infant marriage, and coming from so authoritative a quarter cannot fail to have a most wholesome influence in the direction of reform. The plaintiff in this case, one Dadajee Bhikajee, prayed for the restitution of conjugal rights with Ruckmibai, the step-daughter of Dr. Succaram Arjoon, a very well-known citizen of Bombay. She was, it seems, married ten years ago at the age of eleven. But the marriage had never been consummated for the alleged reasons that the plaintiff was never in a financial position to give her suitable maintenance, and that he suffered from the symptoms of consumption. In a word, Ruckmibai having come to years of discretion repudiated the action of her elders in having disposed of her person as a child. "The Hindu Lady," whose letters have universal sympathy, never dreamt of a harder case than this when she told us that the evil custom of infant marriage had destroyed the whole happiness of her own life in a pitable manner. Mr. Justice Pinhey, whose knowledge of native life and of native ways of thinking is probably unrivalled in India, declined to allow the law to be made an instrument of torture. He showed that a suit of this kind was a creation of the English law, which was intended to refer only to persons of mature age, who accepted the responsibilities of marriage with their eyes open. "There was nothing," he said, as our reporter tells us, "more barbarous than to compel a young lady to go to a person whom she disliked. There was no authority in English law to support a case like this, and his lordship did not wish to extend the law further." This is one of the most important decisions ever given—and with the use of a little firmness and common sense Mr. Justice Pinhey has, in the course of a morning's work, probably done more for the amelioration of the wretched condition of Indian womanhood than has ever yet been accomplished.

AFFINITY OF ROMANISM AND HINDUISM.—At Bandora, Bombay, is a Romish temple, or chapel, in honor of the Blessed Virgin, at which Hindus, as well as Romanists, have long been accustomed to worship and make vows. An India exchange has the following incident:

"We are told that a curious and not very edifying spectacle was witnessed at the Roman Catholic festival in honour of Our Lady of the Mount, at Bandora, Sunday, 13th inst., referred to in our last. A Hindu woman had made a vow to "Our Lady" that if she obtained what she asked for she would roll seven times around the church. So she lay down, full length, and was rolled over and over by two women. She was a stout woman, rain was falling, the ground was soft, the mud accumulated. Five times had the *pradakshana* (circuit) of the temple or church been accomplished, when a priest came forward and announced to the poor creature that the Blessed Virgin was satisfied, and would accept of the five tours as though they were seven. Some that witnessed the spectacle were moved to laughter, but we think that tears might well be shed that such things are done in the name of the Christian religion."

SLAUGHTER OF CHRISTIANS IN ANNAM.—*The Times of India* is authority for the following:

"A member of the French Mission in Annam supplies some particulars of the horrible Massacres of Christians that took place there in July and August. It appears that of 41,000 Christians, 30,000 were massacred without distinction of age or sex. Though this is not the official announcement it is not far from the truth. Details are wanting because there remains no missionary or native priest to give the necessary intelligence. Five missionaries are certainly known to be dead, and there seems to be but little doubt about the death of seven others. Communication is interrupted in all six provinces, and it is impossible for fugitives to reach the shore at Quinhon, where they can obtain both shelter and relief. The Bishop's house, the two seminaries, the orphanages, the twelve convents of native nuns, the 200 churches or chapels, and in short all the houses of Christians have been pillaged and burned. The massacre amounts not to a mere persecution of Christians, but to a total extermination carried out in cold blood."

THE CHRISTIAN COMMONWEALTH gives this Table of the amounts per capita expended for *War* and education by European nations.

	War.	Education.
"France	$5.00	$0.30
England	4.62	.77
Holland	4.41	.79
Saxony	2.91	.83
Wurtemberg	2.91	.41
Bavaria	2.91	.62
Prussia	2.75	.70
Russia	2.54	.03
Denmark	2.16	1.14
Italy	1.81	.16
Belgium	1.68	.56
Austria	1.66	.37
Switzerland	1.20	1.04

It will be noticed that Switzerland is the only country in which almost as much is spent upon making men enlightened as upon converting them into machines for firing rifles with precision. In France a soldier is nearly 17 times more valuable than a scholar. In Prussia the ratio is about four to one, and so on in other countries. There is evidently much mission work yet to be done in Europe, even in so-called Christian England."

What a reproach to Christianity!

XIV.—AUTHORITY OF MISSION SECRETARIES,—LIMITED OR UNLIMITED?

What control over foreign missions is most desirable? Is it best to clothe the Mission Board and its officers with full power and authority over the missionaries in all things?—or should some discretionary power and privilege remain with the missionaries? Is a mission board to be regarded as a railroad, or other business corporation, and its missionaries as mere clerks and servants to do its bidding? Is the work of preaching the Gospel and winning souls to Christ so nearly like secular enterprises for amassing money, that the same principles and policy apply to the conduct of both? Is this world to be brought under the power of the Cross by 100, or 500, or any number, of mission boards in Christendom, conducted on the shrewdest principles of worldly wisdom, reinforced with large numbers of able and eloquent officers, using money resources without limit, and wielding arbitrary power over the agents they send to this work among the heathen? Do not the very elements of the Cross belie this way of conducting missions? What means the direct teaching of Him "to whom power belongeth," when, incarnate and dwelling among men, He said to his disciples: "I call you not servants; I have called you friends." (John xv. 15.) "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." (Matt. xx. 25, 26.) "One is your master, even Christ; and all ye are brethren." (Matt. xxviii. 8.)

Is it not time that Christian men—men of faith in God—ponder earnestly and prayerfully the foundation principles in the conduct of foreign missions?

The conflict of the past five or six years between two Presbyterian Mission Secretaries in New York, and their missionaries in North India, has become so well and widely known, that we betray no secrets and attach no undue emphasis to the policy and doings of one Missionary Board, by selecting this case to illustrate the exercise by Mission Secretaries of extreme power, and thus trying to furnish, to all Mission Boards and officers, the facts and data of this case as helps in determining the wisest principles and policy, and the proper limits of authority, in the conduct of their missions.

The facts of this case needful to be kept in mind, to rightly understand the arbitrary authority used by the secretaries, are few:

1. That Mr. Woodside's brethren, of the same (Lodiana) Mission, sent to the secretaries in New York, early in 1879, a formal resolution, declaring, *nem. con.*, that Mr. W. was so engrossed in secular business, and so neglected mission work, that they could not think it right for him to be supported by mission funds.

2. The same year (1879) Mr. W.'s (Saharanpur) Presbytery called him to trial for sundry offences.

3. While his trial was pending, in the Fall of 1879, the Presbyterian Mission Board in New York summarily dismissed Mr. W. without any trial. See Board's Report of 1880, p. 46.

4. That after a very deliberate and prayerful investigation and trial Mr. W.'s Presbytery, aided by the oldest and ablest missionaries of the Board, in February 1880, deposed Mr. W. from the ministry.

5. That Mr. W. then came to America, and while thus deposed the two senior secretaries, in the absence of most members of the Mission Board, and in violation of their printed *Manual*, reappointed Mr. W. and sent him back to the brethren who had condemned him as unworthy of mission support, and who had deposed him from the ministry for other offences.

6. That these brethren, the missionaries in India, remonstrated against this exercise of arbitrary power by the non-ecclesiastical Board or secretaries, in such a case of church discipline, writing to the secretary in such terms as we have quoted in our Vol. VIII., pp. 134-137.

Let those who have not our Vol. VIII. at hand, take one paragraph as a sample of the remonstrances of many. REV. E. M. WHERRY, Nov. 4, 1880, wrote:

> " I agree with my brethren in the mission in regarding the action of the Board in regard to [*i. e.*, reappointing] Mr. Woodside as very wrong and calculated to subvert everything like mission or ecclesiastical discipline amongst us. The mission was blamed [by Dr. Irving] for its mode of procedure in censuring Mr. W., in consequence of which he resigned his connection with us [left his Lodiana Mission and joined subsequently the F. Mission]. It was said that being an unecclesiastical body the Mission had no right to take cognizance of matters relating to morality or ministerial standing, until the Presbytery, to which Mr. W. belonged, had acted in the matter. . . . Surely if this ground be well taken, the Board, also an unecclesiastical body, has grossly erred in reappointing a man to the holy office of a missionary who was known to be deposed from the ministry by the *only Presbytery on earth* that could try his case. And not only so, but in ignoring the opinion of the Lodiana Mission [in condemning him] some of the members of which have had personal knowledge of Mr. W. ever since he had a place in it, the Board has laid itself open to the charge of culpable ignorance and blind caprice. E. M. WHERRY."

REV. J. H. MORRISON, D.D., wrote:

> " What right had the Board to nullify the action of the Presbytery? They had that action before them, and yet they deliberately appoint as one of their missionaries a man who has been solemnly deposed and excommunicated for *lying, slander, violence and fraud*," etc.

There is another issue here quite as fatal to the reasoning and action of the secretaries as is that pointed out by Bro. Wherry. He rightly urges that if the mission had no right to act in Mr. W.'s case because it was a non-ecclesiastical body, the non-ecclesiastical

Board and secretaries had no right to act in the same case for the same reason. We add:—In requiring the mission to wait and defer to Mr. W.'s Presbytery, did not the secretaries recognize their own obligation also to respect the action of his Presbytery, when subsequently taken?

7. That, instead of treating such remonstrances of their missionaries on the ground with proper deference, these two secretaries violated the engagements entered into by their Board and General Assembly with the Mission Boards and Synod of the Reformed Presbyterians to place their missionaries near together so that they could unite in one Presbytery, and then to respect their ecclesiastical rights and privileges—instead of keeping this agreement, as they had done more than 40 years, these two secretaries deliberately violated it, ordered the missionaries of that Presbytery to remote localities, requiring them to leave that Presbytery and join other Presbyteries on pain of dismissal, taking measures also to detach the native ministers, elders and members from that Presbytery, and thus destroy it.

Here, surely, is an exercise of arbitrary power by non-ecclesiastical mission secretaries, which has probably never before been equalled, especially in its ecclesiastical elements, in the entire history of Protestant missions to the heathen. Endeavoring, as we do, to make the facts of this case plain and thoroughly understood by all our readers of every branch of the church, that this case, in the concrete, may become an argument, as to the proper authority of mission secretaries, for the benefit of this work among the heathen in the future, we give here the

COMPLAINT OF SAHARANPUR PRESBYTERY TO THE GENERAL ASSEMBLY OF 1883,

Including its Protest to the Board itself, viz.:

To the Moderator of the General Assembly of the Presbyterian Church, U. S. A., to meet in the First Presbyterian Church of Saratoga Springs, New York, on the third Thursday of May 1883.

DEAR SIR,—At a Meeting of the Sahâranpur Presbtery of the reformed Presbyterian Church, held in the Mission Church at Sahâranpur, December 19th, 1882, the undersigned were appointed to forward to you its complaint against the Board of Foreign Missions, for re-appointing, as one of their Missionaries in India, Mr. John Simms Woodside, whom this Presbytery had deposed from the Ministry. . . .

PROTEST TO THE BOARD OF MISSIONS.

"*Whereas*, this Presbytery, at a Meeting held in Sahâranpur in February 1880, found, according to the order of the house of God, John Simms Woodside guilty of Falsehood, Dishonesty, Slander and Violence, and consequently deposed him from the Gospel Ministry, and

"*Whereas*, the Presbytery being at the time an independent Presbytery, whose action was not subject to the review or control of any superior judicatory, and feeling under these circumstances the necessity of giving to the Church at large the assurance that the trial was conducted legally and fairly, invited a number of Presbyterian Ministers to be present as Consultative (or Corresponding) members. The following are the names of those who accepted the invitation, Rev. J. Newton of the Lahore Presbytery, the oldest Missionary belonging to the Presbyterian Church in the United States of America; Rev. J. H. Morrison, D.D., of the Lodiana Presbytery, the next oldest of its Missionaries; Rev. J. F. Ullman, of the Allahabad Presbytery, the next oldest Missionary of the Board, and Rev. J. P. McKee, the Treasurer of the American United Presbyterian Mission in the Punjab. All these brethren are well-known to the Church in both America and India. Throughout the whole proceedings, Presbytery had the benefit of the counsel and the approval of the judgment of these brethren, and

"*Whereas*, we have learned with surprise and sorrow that the Board of Foreign Missions of the Presbyterian Church in New York, have re-appointed Mr. Woodside as one of their Missionaries, notwithstanding that they had received a lengthy notice of the proceedings of the Presbytery in his case, therefore

"*Resolved*, that while we accord to the Board all due respect in the place which the Church has assigned them, we feel called upon, out of regard to the honor of Christ, the King and Head of the Church, in whose name and by whose authority we acted in the case of discipline referred to, to protest firmly and solemnly against the action which the Board has taken in this case;

"1. Because the Board of Missions have no right to decide either as to the competence of a Presbytery to exercise discipline, or as to the legality of its proceedings; and no right to reverse or ignore its decisions.

"2. Because that, even if it was competent for the Board so to decide or so to act, they would have no right according to Presbyterial law, or in accordance with the rules of simplest justice, so to decide or so to act, without giving the Presbytery the opportunity of conducting its own defence.

"3. Because the Board have practically assumed the rights mentioned in the two preceding reasons of protest, and have acted on them, and in letters, addressed to the Lodiana Mission and to individual members of that Mission, have given, in defence of their having decided the ecclesiastical questions involved, reasons which are incorrect in fact or misapprehensions of fact; reasons which are charges against the character of members of the Presbytery, or reflections on the conduct of the venerable men who aided its councils.

"4. Because their action dishonors the Native Ministry and Eldership. In a printed paper, which Mr. Woodside circulated among Europeans in this country, he appealed to the prejudice of race to dishonor the action of Presbytery. It appears, from at least one of the letters from the Board, that this prejudice has had its influence in determining their action. The brethren acting as corresponding members, all but one have known for many years the Native members of the Presbytery, and all testify to their independence and ability displayed in the trial. Three of these are ordained Ministers. They are men of education and character; the authors of books in the Native languages, and have grown grey in the Gospel Ministry. The other two are Elders and are also men of education. One of them has been successively Head Clerk of the Treasury and of the Civil Court of the District of Dehra Doon for more than 20 years, and the other an honored teacher for more than 15 years in the Mission School at Sahâranpur.

"5. Because their action is most injurious to the cause of morality, of religion and of missions, within the bounds of this Presbytery. Public Fame was the prosecutor. The offences were widely known and commented on by both Europeans and Natives, at the time the Presbytery began to move in the matter. The action of the Board practically declares that the offences charged and proved are consistent with the character and life of a Christian Minister and Missionary.

"6. Because their action tends to defeat the end of discipline in the case of Mr. Woodside, by encouraging him to remain in a state of impenitence and rebellion against the authority of Christ's Church. The Board no doubt meant to be kind to Mr. Woodside, but from our stand-point we cannot but regard their action as having the effect of doing great injury to his soul."

The Board made no reply to this protest. The only notice that has been taken of it as far as the Presbytery knows, was in a paper wrtten by Dr. Lowrie. This paper was printed and a copy of it was received by one of the members of Presbytery about six weeks after it had been known to be in circulation among the members of our Missions. The paper, the Presbytery is sorry to say, is full of statements that are erroneous, misleading and injurious. A copy of the paper, with some remarks on it, is appended to this complaint.

It is with reluctance that Presbytery comes before your venerable court with a complaint against men honored for many years by the Church which they have served and by the Christian world to which they have been widely and favorably known. Nothing would lead it to do this but a sense of duty to the cause of Christ which has been injured and to the Head of the Church whose Government has been dishonored.

On behalf of Presbytery,

(Signed) DAVID HERRON.
GILBERT MCMASTER.
NABU COMAR GHOSE.

This complaint elicited from the Presbyterian General Assembly of 1883 the following action:—

Overture No. 21.—Whereas a complaint has been made by the Presbytery of Saharanpur, of the Reformed Presbyterian Church, against the Board of Foreign Missions of the Presbyterian Church, for reappointing as one of their missionaries in India, Rev. John Simms Woodside, who had been deposed from the ministry by said Presbytery:

Your committee recommend the following action, touching the matters contained in said complaint, which relate to the polity of the Presbyterian Church, viz.:—

1. It appears that an agreement was entered into, years ago, by which the ministers of the so-called "Covenanter," or Reformed Presbyterian Church, became missionaries of our Foreign Board.

2. It does not appear that this agreement gave to any of the judicatories of our own Church the authority of "Review and Control," over any of the judicatories of said Reformed Presbyterian Church; but it is implied that, both by agreement and comity, the judicial decisions of the Presbyteries of said Reformed Presbyterian Church, touching

the ecclesiastical standing of their ministers, should receive the respect from our Presbyteries due to like decisions of one another.

3. The main facts of this case are, that John S. Woodside, a minister of the Reformed Presbytery of Saharanpur, was deposed by that Presbytery in February, 1880; and the gist of this complaint is, that, notwithstanding said deposition, he has since been received as a minister, in good standing, by our Presbytery of Furrukhabad, and has been appointed a missionary by our Board.*

4. And whereas the (O. S.) General Assembly (pp. 159 and 160, Moore's Digest) decided in 1862 that "a Presbytery may not restore a minister deposed by another," and the (N. S.) General Assembly (pp. 617 and 618, Moore's Digest), in 1858, decided "that only the Presbytery which deposed a minister has jurisdiction over him;" therefore *Resolved*, That the Presbytery of Furrukhabad erred in receiving and restoring to the ministry the said John S. Woodside, while he was under sentence of deposition by the Presbytery of Saharanpur, and in accordance with the action of the General Assembly in a similar case between Presbyteries of our own Church (see Moore's Digest, pp. 159 and 160), this Assembly directs the Presbytery of Furrukhabad to reconsider its action, and proceed according to the requirements of the Constitution, as provided for the guidance of our Presbyteries in similar circumstances between themselves.

To understand the reference in this action to the Furrukhabad Presbytery, our readers of other branches of the church need to know, that that is a small Mission Presbytery in the same Presbyterian Missions of North India. When the two secretaries usurped ecclesiastical authority over Mr. W.'s Presbytery, and sent the deposed Mr. W. back to the mission despite his deposition and the remonstrances of his brethren, they did so with a purpose to use their influence and authority to induce this Furrukhabad Presbytery to receive Mr. W. This it could not do without violating the explicit rulings and standards of the Presbyterian church. And yet these two secretaries relied on their influence and diplomacy to compass their purpose, even though in violation of the rulings and standards of their church; and though it took them nearly two years to get this F. Presbytery to receive their *deposed* missionary, yet their influence and authority at last prevailed. The F. Presbytery yielded to their wishes, evidently regarding the secretaries' authority superior to that of the deposing Presbytery, and their favor far more important to their personal interests.

This action of the General Assembly of 1883, condemning the F. Presbytery, and requiring it to correct its wrong action. was warmly approved by all disinterested minds, in the Presbyterian church and out of it, who came to know the true facts of the case. Rev. A. A. Hodge, D.D., in the *Presbyterian Quarterly Review*, commended this action as "eminently wise and righteous." L

But, of course, our two secretaries saw that if the F. Presbytery obeyed the mandate of General Assembly and relegated the de-

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*Mr. W's. re-appointment as a missionary was nearly *two years before* his reception by the Furrukhabad Presbytery.—Ed. M. R.

posed Mr. W. to his own Presbytery, their whole unrighteous scheme would be defeated, and no small amount of reproach and shame would come upon them for having attempted it. No wonder their best diplomacy was enlisted and their most strenuous efforts put forth to prevent a result so unwelcome to them. The letters they wrote to the missionaries in India, and the printed papers and documents they scattered widely in General Assembly and among the pastors and elders of the Presbyterian church, are best known to those who received them. Two of them, one by each of the secretaries, have reached us, and awakened keen sorrow for those who could so grievously misrepresent the facts of the case, and so avail of their influence and confidence, resulting from their long service, to mislead the Assembly of 1884 and induce it to revoke the "wise and righteous" action of 1883. We have long been hoping to find room for one or both of these documents in our REVIEW, but this has been impossible hitherto. The one by secretary Lowrie has been reprinted, with additions in three editions, and has been so widely circulated and become so well known in Presbyterian circles, both in America and India, that there is no occasion now to reproduce it. And it will involve no injustice to its author or his partisans, if we here quote some comments upon it by one of the missionaries in India, especially as each point on which he comments is either quoted or made plain. The missionary, some of whose comments we quote, is the Rev. David Herron, who entered the service of this Board more than 30 years ago, whose fidelity in mission work is amply attested, and whose knowledge of all the facts and phases of this case is unquestioned. So closely has he been connected with it that Dr. Lowrie in his three papers has attempted to resolve *all* the trouble into "personal difficulties between these two brethren"—Herron and Woodside. That this is wrong in Bro. Lowrie is manifest from (1) the fact that the serious phase of the whole trouble began with the official vote of his whole Lodiana Mission, *nem. con.*, declaring Mr. W. unfit to be supported by mission funds. (2) The Board itself summarily dismissed Mr. W. without trial; and before he was tried and deposed by his Presbytery. Certainly these two acts have no connection with Mr. Herron. This repeated attempt of Dr. Lowrie to blame Mr. Herron for the whole trouble, Mr. Herron meets, and explains the origin of Mr. W.'s ill-feelings towards him as follows:

> At the annual meeting held in Amaballa, January, 1876, the mission believing that Mr. Woodside, who had a short time before returned from America, had been too much involved in secularities at Dehra, where he had before going home mortgaged the girls' school property for Rs. 50,000, resolved to appoint him to another station. Unwilling to be sent out of the Doon, he requested the writer to ask the mission to appoint him as an associate in the Woodstock school, of which the writer then had charge. After praying over the matter, and taking counsel with his brethren, he intimated to the mission that he did not think it his duty to comply with Mr. Woodside's wish. On this refusal

he [Mr. W.] made a speech in great anger, which did not seem to cool till about two weeks afterward at Dehra, he made a murderous assault on the writer, respecting which something will be said farther on. The writer pledges himself to prove, from Woodside's own letters, that there were no personal difficulties between them up to this time, and also that these personal difficulties had nothing to do with the mission's recommendation to the Board to recall him, or with the Board's action in terminating his connection with them. Dr. Lowrie knows that Mr. Woodside had personal difficulties with others beside the writer. He knew that Mr. Woodside wrote a letter of sixty-eight pages to the Board, in which the Secretaries said he assailed the character of almost every member of the Lodiana Mission. The writer, however, suffered more than any other, as he stood directly in the way of his ambitions at Dehra, and '(as the personal difficulties between them had become of such a nature that it would not be wise to have them at the same station) Mr. Woodside from the first has done everything in his power to effect the removal of the writer from his station and his work in which the Lord has continued to bless him, and proof is not wanting that Dr. Lowrie *has seconded* Mr. Woodside's efforts.

Of the direct issue between the Board and Mr. W., resulting in Mr. Woodside's dismissal by the Board, Mr. Herron says:—

Dr. Lowrie states, that "not complying at first with the Board's requirement, Mr. Woodside ceased to be one of its missionaries." The only explanation of this "requirement" which he gives is "the transfer of certain property without reserve." This can give no adequate idea of the facts connected with his dismissal. The facts are that there were thirteen title deeds of property at Dehra bought with mission money, made out in *his own name*, without reference to the Mission. The Board and Mission had several times required him to have the title deeds made out in the name of the Board, and he had disregarded the requisition. At the annual meeting at Allahabad in the beginning of 1778, the Mission insisted on his making the transfer. He promised to do so on condition that the title deeds were made over to him; some of the brethren advised the Mission not to put them into his hands. The Mission, however, ordered them to be given. At the final reading of the minutes of that meeting, at Mr. Woodside's request, the record of his promising to have the title deeds made over as required, was stricken out. Again and again, for about two years, he refused to give up the deeds given to him for the purpose mentioned, when required to do so by the Committee on Title Deeds, by the Mission, and also by the missionaries at Dehra, who had been appointed by the Lodiana Mission to employ counsel in the matter.

The Dehra Missionaries took the necessary legal steps to secure possession of the deeds, had themselves declared by the Government to be in legal possession of the property, and needed only a power of attorney from the Board. By advice of the attorney they telegraphed for this; the Board, however, sent a power of attorney to two brethren at distant stations, one more than 500 miles distant. This power of attorney was worth nothing. The efforts of the Missionaries at Dehra were thus rendered fruitless. Dr. Lowrie in his letter of Feb. 20th, 1880, thus explains this fatal action of the Board: "It seemed clearly wise to appoint as attorneys men with whom Mr. Woodside had not been brought into painful relations." Afterward Mr. Woodside was dismissed by the Board, and deposed from the ministry by his Presbytery. He then claimed all the property of three stations, had the fact recorded in the Court at Saharanpur, and went to America, attended the meeting of the Synod of the Reformed Presbyterian Church, and failing in his expectations there, he went to the Board in New York. All this bitter history of years is smoothly told by Dr. Lowrie in a couple of lines,—'not at first complying with the Board's requirement Mr. Woodside ceased to be one of its missionaries.'

RE-APPOINTMENT OF MR. WOODSIDE.—According to Dr. Lowrie's paper and the Board's official letter on this subject, dated July 27th, 1880, Mr. Woodside was re-appointed:—

I. On his solemnly declaring—(1), That he did not intend to alienate the property of the Board; (2), That he was only "anxious to keep it" (that is, all the Mission property, pieces of it a mile apart, for which he held 13 title deeds) "as a girl's school for the future, so as to meet implied obligations;" (3), That he was willing to be settled at a station in the Furrakhabad Mission.

II. On the following conditions:—(1). That a duplicate deed for all mission property at Dehra be made out and duly registered on his return to India; (2). That a deed for 185 acres which he had purchased for a Christian colony be made out, &c.; (3). That a transfer of all property held in his name be made to the Board. On these conditions the Board re-appointed him to be connected with the Furrakhabad Mission, and that as soon as the way is clear "he become a member with its consent, of the Furrakhabad Presbytery."

Now the writer [Mr. Herron] pledges himself to prove,—

(1). That Mr. Woodside did intend to alienate the property of the Board, and that he went to America for that purpose.

(2). That his refusing to make over to the Board and Mission 13 title deeds from anxiety "to keep it as a Girls' School for the future," is not true, and was intended to deceive the Board, who seem to be ignorant of the whole business.

[For what possible reason did Mr. W. ever take these title deeds of lands, bought with Mission money *in his own name*?—*Ed.* M. R.]

(3). That there was no such thing as the "implied obligation" *spoken of.* The writer has a copy of the whole correspondence with the Government on the subject.

(4). That he has never yet made over all the title deeds that are in his own name, to the Board or to the Mission.

(5). That he sold one of these pieces of property.

(6). That he has tried to conceal the sale by confounding the boundaries and the numbers of two pieces of property in a deed of lease which he made out for the property on which Rev. G. McMaster lives.

(7). That at the time he promised to give the Board a deed for 185 acres of land, which he said he had purchased for a Christian village, he did not own that land, and that he lately tried to purchase the land from the company owning it, and of which he has a share worth Rs. 10,000, and that within the *last four months the company refused to sell it to him.*

[This shows how utterly erroneous and misleading is Dr. Lowrie's apology for Mr. W., on page 18 of 3d edition of his document.—*Ed.* M. R.]

(8). That before his pamphlet on the "Hopetown Colony" was published, he had received subscriptions for 250 shares, representing at Rs. 120 a share, an aggregate of Rs. 30,000. Many of these subscriptions, it is known, were paid, and that there is now no colony, and no Christian village, and yet no report has ever been made of monies received and no monies returned to the donors. . .

(11). That the Board in its letters recommended the Furrakhabad Presbytery to receive Mr. Woodside, and advised individual members to ignore the action of the Saharanpur Presbytery in his case.

Many of these things were proved in the trial in the Presbytery, and all are capable of proof.

REFUSAL OF HIS PRESBYTERY TO DISMISS MR. WOODSIDE.—When Mr. Woodside offered a resolution in the Presbytery in favor of its being "united with the Synod of India of the Presbyterian Church," every member desired such union. But there were legal difficulties in the way which Mr. Woodside knew as well as any one. It should be known that at the same time and place the Lodiana Mission was holding its sessions, and before it there were grave charges against Mr. Woodside. It should be known also that the greater part of the work that is done in Presbyteries in America is done in the Mission in this country. It was known to every member of the Presbytery that the matters before the Mission against Mr. Woodside would have to be acted on in the Presbytery, and it was the belief of the members of the Presbytery that Mr. Woodside wished to escape such action of the Presbytery. From his own words in Presbytery and in other places, members of the Presbytery became thoroughly convinced that Mr. Woodside's design in offering the resolution for union with the Synod of India was to get the Presbytery to commit itself, and he would withdraw and claim to alone represent the Reformed Presbyterian Church, and claim all the property at the stations included in the Saharanpur Presbytery. When at the meeting of the Mission then held at Allahabad he asked for all the title deeds of the property at Dehra, members of the Saharanpur Presbytery privately mentioned their fears as to his designs in getting the title deeds, but they were not believed at the time; but the whole woeful history of the years since, has proved that their fears were too well founded.

On the Presbytery refusing to grant Mr. Woodside a letter of dismissal while pastor of one of its congregations, he protested against the refusal, saying, "I feel constrained to follow up this protest by declining to acknowledge the power of Presbytery to refuse me the letters I have asked for, and, therefore, feel constrained to withdraw from the jurisdiction of the said Presbytery, &c." Mark the *reason for withdrawing* from the jurisdiction of the Presbytery. It is because he "*declined to acknowledge the power of Presbytery to refuse*" him the letters he asked for. Has Presbytery no power to refuse in such a case? Will Dr. Lowrie say so? And will he say that for a Presbytery to refuse to give a certificate is a justifiable ground for a member of Presbytery to withdraw from its jurisdiction and to go out from the Church to lead the life of an ecclesiastical vagabond? No further proceedings were taken in his case for about eighteen months. The reason was that the writer returned to America on six months' leave, but was necessarily detained about fifteen months. In his absence there was only one foreign missionary a member of the Presbytery [besides Mr. W.] During the writer's absence in America, Mr. Woodside had become involved in difficulty with the Lodiana Mission, the result of which was that the Mission had recommended to the Board the termination of his connection with it. He had become involved in trouble with the Union Church at Mussoorie [a health station for the English], which ended in his breaking into the church building at night and taking possession of it, and in his being prosecuted for house-breaking in open court. His assault on the writer had also in some way become known to the community. He was commonly known at Mussoorie that year as Cetewayo. Inquiries were made of the members of our Presbytery, and of the American Missionaries of the Lodiana Mission if there was no discipline in our Church. The Presbytery had never acknowledged his act of withdrawal, and he having joined no other church, the Presbytery felt, and was held, responsible for him. A meeting of Presbytery was, therefore, called. In answer to the call, Mr. Woodside refused to attend, writing an insulting note, calling the Presbytery an "anomalous organization." Proceedings, however, were regularly taken, and he was cited to appear. In the citation the Presbytery is called "the Saharanpur Presbytery in connection with the General Synod of the Reformed Presbyterian Church," because that is the historical name of the Presbytery, printed in the inside of the cover of the Presbytery's minute book. The Presbytery had never changed the name; they, therefore, feared in an important case like this trial to use any other name, although their relation to the Synod had been changed.

Mr. Woodside replied, in a defiant and insulting strain, giving entirely new reasons for having withdrawn from the Presbytery. The Presbytery cited him a second and a third time according to the Book of Discipline, sending the citation each time under registered cover. The Rev. J. P. McKee, Missionary of the U. P. Church, America, who was present as a consultative member, conducted the defence.

DR. LOWRIE'S DENIAL OF PRESBYTERY'S JURISDICTION IN MR. W.'S CASE.

Though "not an Ecclesiastical body," the Board, Dr. Lowrie says,—"must be governed by the rules and usages of the Presbyterian Church," and "must consider" some things, which he suggests:—

(1). "In the case of declining the jurisdiction of Presbytery no charges pending, a Minister's connection with the body ceases, Mr. Woodside was no longer a member of the Presbytery of Saharanpur." (1). *Then he belonged to no Presbytery!!* Will Dr. Lowrie say that the Board was "governed by the rules and usages" of the Presbyterian Church, when they appointed a man as a Missionary of that Church, who more than three years *had belonged to no Presbytery*, and during that time had been unanimously voted out of the Mission to which he had belonged, had been dismissed by the Board itself for dishonesty, been deposed by the Presbytery claiming jurisdiction over him, on numerous charges of falsehood, dishonesty, slander and violence, and had been tried in the public court of a populous station in a heathen country for "sneaking house-breaking"? Does a man's running wild ecclesiastically and morally make him eligible to an appointment as a Missionary by the Board in New York? Dr. Lowrie, I think, does not here rightly interpret the "rules and usages" of the Presbyterian Church.

(2). Does Dr. Lowrie say that it is the "rule and usage" of the Presbyterian Church to allow a Minister to decline the jurisdiction of his Presbytery for any flimsy or false pretence, especially when the Presbytery is convinced that the object is to escape discipline?

(3). Dr. Lowrie's teaching plainly and directly contradicts the "rules and usages" of the Presbyterian Church. See Assembly's Digest, Baird's "Collection," page 96, case of Rev. Theodore Clapp. He communicated to his Presbytery the fact that he had adopted doctrines contrary to the confession of Faith, and asked to be dismissed to another body. The Presbytery refused to dismiss, and declared him no longer a member. The General Assembly decided that as the Presbytery had not dismissed him, he was still a member of that body and ordered him to be tried. See also Presbyterian Digest by Moore, page 169, where the Assembly orders that in case of a Minister's withdrawing with or without notice and connecting himself with another body, or abandoning the Ministry of the Presbyterian Church, his name is to be erased from the roll, "provided he leaves the Church without being chargeable with fundamental error in doctrine or *immorality of life.*" It does not say provided charges are not *tabled* and *pending*, but provided he leaves without being *chargeable.*

(4). The Board violated a law of the Presbyterian Church when they recommended the Furrakhabad Presbytery to receive Mr. Woodside as a member, (see Moore's Digest, page 620). The Assembly here declares that even when a Minister has withdrawn irregularly, but not chargeable with error or immorality, he *must return to the body from which he withdrew to be restored.* Dr. Lowrie, therefore, when he advised members of the Furrakabad Presbytery to ignore the action of the Saharanpur Presbytery, and to receive Mr. Woodside, and they, when they obeyed him, both violated the law of the Presbyterian Church.

The law of the Reformed Presbyterian Church allows declining authority "in cases of discipline which no regular process can amicably settle;" but the judicatory judges when it is, and when it is not to be allowed. The Sahâranpur Presbytery acted on this rule, and they think that they acted wisely and in accordance with the best usage of Presbyterianism.

2. The second suggestion of Dr. Lowrie which the "Board must consider" is, that the two foreign members of the Sahâranpur Presbytery, and the three corresponding members were so biased, and the three Native Ministers, and the two Ruling Elders were so incapable of differing from their foreign brethren, that they were all judged by the rules and usages of the Church at Home, unfit to counsel and judge in the case. It is difficult to believe that the Christian gentlemen constituting the Board of Foreign Missions could even seem by their silence to acquiesce in such a suggestion respecting Ministers under their care, The writer does not even deem it necessary to enter a denial. He could easily prove that this is untrue, but he would feel ashamed to even admit, by doing so, the necessity of entering in a matter of this kind into a defence of such men as Dr. Morrison, Mr. Newton and Mr. Ullman, names honored throughout the Christian world. In another place it will be necessary to say a word to remove the stigma put on the native members of Presbytery.

3. The third suggestion of Dr. Lowrie which [he thinks] the "Board must consider" is that all recorded testimony, &c., in this case is wanting.

How utterly erroneous this is, will appear from the following statement. The names of the witnesses by whose testimony every specification under every charge was to be proved, are given in the libel. These witnesses gave their testimony either before the Court, or it was taken by Commissioners appointed for the purpose. The testimony in almost every instance was given under oath. The testimony is all on record, and so are all the principal discussions of the Court. Mr. N. C. Ghose, Ruling Elder and Clerk of the highest court in Dehra Dún, was appointed temporary Clerk, and as soon as the trial commenced Rev. J. Newton, noted for his accuracy, was appointed to take down all the proceedings.

The original Minutes as taken by him are on the files of the Presbytery. The completed copy made out by Mr. Ghose, with all the corrections made by the Court, is also on file, and this copy as corrected is copied into the Minute book of the Presbytery. The original papers and written testimony are also on file, as well as being incorporated into the Minutes. The writer helped to make out the statement that was sent to the Board for information. The charge and the judgment on it were all that were considered necessary. The Presbytery never thought that the Board would regard themselves as an appellate body in the case, much less that any individual member would so regard himself.

In regard to Dr. Lowrie's reference to the conduct of the brethren in Philadelphia, it will be sufficient to quote what Dr. Wylie says in one of his letters to the writer—"As you may have seen Dr. Lowrie's Minute on the Protest of the Sahâranpur Presbytery, I may say that he was not correct in supposing that my asking Mr. Woodside to take part in one of our monthly concerts for Missions, implied recognition of his ministerial standing and disregard of your action as a Presbytery. Often *laymen*, even, take part in such Meetings. Mr. W., while here, requested a Conference of brethren interested in the subject, but this resulted only in the conclusion that we could not disregard the action of the Presbytery &c."

THE RIGHT OF DR. LOWRIE TO RESIST MR. W'S. PRESBYTERY BY ACTING THROUGH ANOTHER.

There is one statement of Dr. Lowrie which the writer thinks he must have made inadvertently, and which he ought to withdraw, as it seems to imply bad faith on the part of the Board. The statement is that the Board "could not be restrained from taking action by a Presbytery of another body." This from its connection means that the Board, although acknowledging the members of our Presbytery, its Missionaries equally with all others, and as soundly Presbyterian as any of them, does not feel itself bound to acknowldge their discipline, but at liberty to ignore their ecclesiastical acts, and to advise Church courts to do the same. The writer feels confident in saying that if this declaration had been made at first, there is not a member of the Reformed Presbyterian Church that would not have refused to enter into any arrangement on such terms. The writer would further confidently say that there is not a right-minded member of the Presbyterian Church that would not say that the men who would place their ecclesiastical courts, and thus the rights of Christ as Head of the Church, at the feet of a Board for any earthly advantage whatever, are wholly unfit to be the Missionaries of Christ anywhere."

[The original *Agreement* between the Reformed Presbyterian Board of Missions and Synod with the Synod of Pittsburgh and its Western Foreign Missionary Society was the express ground on which these Reformed Presbyterian Missionaries became Missionaries of the Presbyterian Foreign Board. Of this agreement Dr. Lowrie, in his first pamphlet, denied the existence, saying: "As the General Assembly had no such agreement neither had the Board. It agreed to send out certain Reformed Presbyterian Ministers as missionaries, but that was all." See last Ed. of his P., p. 8. For the character of that agreement, and the process of its renewal between the Reformed Presbyterian Board and Synod and the Presbyterian General Assembly and Foreign Board, see this REVIEW, Vol. VIII., pp. 266–268.

In his latest edition, *Supplement* p. 28, we are glad to see Dr. Lowrie admits this agreement was entered into, though he admits it with no seeming consciousness of his former denial. He says it was an agreement, "First that all ecclesiastical matters appertained to the former"—the Reformed Presbyterians; "And second, That all matters of property to the latter"—the Presbyterian Foreign Board. As Dr. Lowrie must have this agreement in his keeping, instead of first denying its existence and then admitting and explaining it, why does he not state, in such a controversy, its precise terms and language? But even with his explanation that "all ecclesiastical matters," in their missions "appertained to the Reformed Presbyterians, what right had he, after recognizing all the Reformed Presbytery's acts for 40 years, to then resists its acts and seek to destroy the Presbytery?]

MR. W'S. CRUEL ASSAULT ON HIS BROTHER MISSIONARY.

In reference to Dr. Lowrie's brief notice of the "alleged violence of Mr. Woodside," it might be remarked that there is much that is incorrect and otherwise objectionable in the account here given both of the provocation and amicable settlement. The writer, however, will only offer Mr. Herron's testimony given on oath, which was confirmed in all principal points by other testimony.

Mr. Herron's testimony respecting the assault :—

"At the Annual Meeting that was held at Ambala in January 1876, shortly after Mr. Woodside returned from America, it was thought best by the Mission that Mr. Woodside should not be sent back to Dehra, where he had become involved too much in public business and secularities, but to some other station, where he would not be exposed so mnch to similar temptations. When he found that the Mission was determined on this, he came to me privately, and requested me to ask that he might be appointed with me in joint charge of Woodstock School. This I did not think wise and refused to do. Afterwards, he proposed to me (also privately) that I should resign charge of Woodstock, and ask that he be appointed in my place, promising that he would relieve me at once of all the indebtedness that I had incurred in building and repairs. I told him that I would take the matter into consideration and let him and the Mission know the next day at the afternoon session. I thought and prayed over the matter, and the more I did so, the more I became convinced that the interests of the School required that I should not do as he wished me. My friends in the Mission also dissuaded me from giving up the School to him. At the time I promised, I stated to the Mission that having prayed over the matter and consulted with the brethren, I did not think it my duty to resign my charge of the School in favor of Mr. Woodside as he wished me to do. On my thus doing he rose, and in an angry and bitter speech charged me with having treated the Misses Campbell unkindly, even cruelly, he stated also that I had not properly treated Miss Bacon, Miss Nelson and Miss Beatty. That I had gone in with him in the Hopetown Colony and had drawn back, &c. I promptly denied the correctness of his statement and the justness of his charges, and produced at the time written evidence of the unreliability of his statements, which he could not deny but attempted to explain. He did not hide his anger towards me during the rest of the Meeting. About a week or so after we returned to Dehra, I said to him that it was not right that brethren should have such feelings towards each other, and proposed that we should meet together and seek to be reconciled. He asked, when? and I replied we could meet the next day, Sabbath, after the morning Hindustani Service, in my study. Accordingly we did so. We engaged in prayer, I leading at his request. Our conversation commenced by my asking him why he had made such statements as he did at the Annual Meeting. We did not converse more than five minutes, till I had to call in question the correctness of one of his statements, he asked in a rage, do you say that I lie? and before I could finish the reply he rushed on me and struck me in the face as I sat in my chair. He struck me twelve or fifteen times. At length I rolled over the arm of the chair and ran across the room. He followed and struck me against a book-case, I then threw myself under the curtain into my bed-room. The blood dripped from his hand, and the drops of blood were visible for months on the *durree* of my room and the cover of a footstool that stood before my chair. This occurred between 12 and 1 o'clock. It was his turn to preach about 4 or 5 o'clock that afternoon. He sent a Circular round the Station to inform the people that there would be no service that afternoon. He preached the next Sabbath with a glove on his wounded hand. I lay that afternoon and all the next day in a feverish state, there were about 12 or 15 cuts and bruises on my face and head. For more than a week I was not able to eat a mouthful of solid food, and for about two weeks I did not appear anywhere, even to the members of my own household, without a cap that covered my forehead. The swelling of my lips and face wss attributed to a bad cold, from which I was supposed to be suffering."

Dr. Lowrie says again—"In reference to the charge of 'Dishonesty,' it is due to Woodside to state that some rumours of this kind, from whatever source emanating, were referred to an able Committee, etc."

The sources of these rumours are :—

(1). The Report of Rev. A. Rudolph, who succeeded Mr. Woodside as Treasurer of the Lodiana Mission, in the beginning of 1872. This report consists of 23 pages, and is dated November, 1872, a few months before Mr. Woodside went to America.

(2). The Manager of the Mussoorie Bank, who reported a few months after Mr. Woodside went home, that he had secretly mortgaged the Girls' School property for Rs. 50,000, and that he had left, owing the Bank, as Treasurer of the Dehra Station, Rs. 3,693.

(3). The Station Ledger, which, taken with the Bank account, showed that he left the Station in debt about Rs. 14,000. The Station Treasurer who succeeeded Mr. Woodside knew nothing of much of this debt till months after Mr. Woodside had left.

On his return to India, the Treasurer asked him, time and again, for more than a year, for explanations of some of the accounts, but never got any explanation.

[The appointment of a Committee to examine Mr. W's accounts and the first seven specifications in this connection are here omitted for lack of space.—ED. M. R.]

(8). "That Mr. Woodside had affirmed most solemnly that Mr. Herron had not rendered to him as Treasurer of the Station for the year 1870, nor for the year 1871, an account, but that he had rendered the accounts of these two years and that of 1872, at the same time, and that, therefore, he, Mr. Woodside, had not been able to settle accounts with Mr. Herron, and gave this as the reason why his accounts were in confusion. Whereas at the close Mr. Herron proved, by Mr. Woodside's own handwriting and signature, that all the accounts had been given to him in proper time and were really balance sheets.

(9). That shortly after the Committee adjourned, the Treasurer of the Station—the writer of this Minute—went home to America and took with him all the papers of this investigating Committee, and the Ledger of the Station, and taking them with him to the Mission Rooms in New York, he asked the Secretaries to look at them. They refused to do so. He left the Ledger, as it was a large book, till he could call for it. He forgot it, however, on sailing from New York. Before he reached India he wrote asking that it should be sent to him by express, as it contained some unclosed accounts. He was informed that the book was lost, and it has not yet been found. There is therefore not left in Dehra, a record of an account of the financial business of the Station during all the time that Mr. Woodside was Treasurer, but that of the Girls' School Building, as far as it had progressed before he left the Station.

There is one of "the rules and usages" which the writer finds in the books of all Presbyterian Churches that Dr. Lowrie seems to have overlooked. It is this, that no person can be regarded as a competent witness who is "under Church censure for falsehood." See Book of Discipline, Chapter VI., Sec. II. No Court of the Presbyterian Church in any land will accept such testimony. It is a rule and a usage which Boards and individuals ought to observe. Disregard of it must vitiate the character of Dr. Lowrie's Minute under review, and the action of the Board in this whole case. Dr. Lowrie was indebted, in the nature of the case, to *such a source* for his information about provocation to violence, &c. The Board in its official letter acknowledges that it depended on Mr. Woodside's explanations and statements about title deeds, and reasons for retaining them, &c. At the same time Dr. Lowrie and the Board, according to his testimony, knew that Mr. Woodside had been charged with falsehood under 10 counts, and that the Presbytery had found him guilty under 6. The other counts were dropped at the suggestion of Mr. Newton. He said that when a man was found a liar six times, it ought to be regarded as enough.

The following is an extract from the Minute Book of the Sahâranpur Presbytery, the first specification under the head of Falsehood, and a part of the testimony by which it was proved:—

"I. *Falsehood.*—(1.) In telling the Board of Foreign Missions of the Presbyterian "Church in the U. S. A. in the year 1874, or thereabout, and in affirming before the "Lodiana Mission at its meeting in Ambala in the year 1876, that he never gave a "mortgage on the property of the Dehra Christian Girls' School. The *testimony given* "to sustain the charge was as follows:—(1), A letter from the Board to the Lodiana "Mission, dated February 20th, 1874, containing this passage:—'I never mortgaged the "Girls' School property at all, there is no such thing as a mortgage in existence, there is "simply a note-of-hand signed by myself payable on demand.' (2), A letter from Dr. "Irving to Mr. Herron, dated November 11th, 1876, containing the following statement: "—'Mr. W, said all along that no mortgage was ever given on Dehra School to the "Bank, because a mortgage would have required a large number of stamps, or rather "stamps embracing a large amount, whilst the paper held by the Bank had only stamps "of an insignificant amount, a few rupees, perhaps not even that amount. He denied "ever giving a mortgage.' (3), The copy of the mortgage deed on the Girls' School "property at Dehra given by Mr. Woodside to the Mussoorie Savings' Bank, Limited, "dated February 27th, 1875, which is as follows:—'As collateral security for the due "fulfilment of the terms and conditions of my Promissory Note, dated the 27th February, 1873, at 3 months' date in favor of the Mussoorie Savings' Bank, Limited, for "(Rs. 50,000) Rupees Fifty Thousand, I do hereby mortgage to the said Bank, the

" United States American Mission Premises recently erected by me, and situated, and
" being at Dehra Dún in the North-Western Provinces of British India, and numbered
" in the local Register as number 79, and butted and bounded," &c., &c.

' Signed in the presence of Thos. Mooney.'

' J. S. WOODSIDE,
' *Missionary,*
'*And Trustee for the Hopetown Colony.*'

" Mr. Herron produced a letter from Mr. Webb, Manager of the Mussoorie Sav-
" ings' Bank, addressed to himself, dated Dehra, February 27th, 1880, and a letter from
" Mr. Ernest Newton, High Court Pleader, in like manner addressed to him (Mr. Her-
" ron), bearing date, December 19th, 1877, to show that the mortgage so called, which
" Mr. Woodside declared was not such a thing in reality, was a mortgage in law and
" could be regarded in no other light."

These letters are entered at length in the Minute Book of the Sahâranpur Presbytery.

All these documents connected with the mortgage, with others of a similar nature, were in the hands of the Board before the trial took place. The day before the writer sailed last from New York, he was told of the letter of 68 pages that Mr. Woodside had written, in which he had assailed the character of almost every member of the Mission. A friend of Missions, to whom he had mentioned some things about Mr. Woodside, told him in the most emphatic manner that he (the writer) should make known those things to the Board, saying, " if you do not the Mission will be condemned, and you will be sent from Dehra."

The writer sat up and wrote till sunrise the next morning, making out a statement which he addressed to the Board, leaving documents to prove every statement of his letter. Fearing that he might need those documents, many of which were originals, he wrote from Beirut asking that they or copies of them might be sent to India. They never reached him. Further inquiries have failed to produce any further information respecting them. A passage in a public letter has led to the belief that they are on the files at the Mission Rooms.

Dr. Lowrie has decided that the Members and Consultative Members of the Sahâranpur Presbytery that tried Mr. Woodside were so biased as to be disqualified to counsel or judge in his case. In the estimation of the writer there is no man in the world so unfitted—from bias and prejudice—to judge in any case with which the writer is connected, than Dr. Lowrie. More than 20 years ago he attempted to take out of the writer's hand a work, which the Lord had blessed and continues to bless to the present day. He was defeated by a unanimous vote of both the Furrakhabad and Lodiana Missions. This was the occasion of a correspondence which became unpleasant. From that day to this the writer has felt, and he has said in another connection, whether rightly or wrongly, he has felt there has been an element in the Board unfriendly to him personally. For years the writer's life has been burdened and darkened by the unfriendly action, the persecution and the injustice of the Board. It is a long history, too long to attempt to offer proof at the end of this long paper. This, however, he intends to do, and Providence has made it his duty to do it in the defence of another Member of the Mission.

The writer has suffered long in silence. It is a comfort to him that he has concealed these troubles both in this country and at home. He has spoken of them only when self-defence and public duty required him to do so. He never sent a copy of the Presbytery's Protest to any one in America, but to the Members of the Board and to Geo. H. Stuart, Philadelphia. He feels that the time has now come to speak. He has been compelled to do so by Dr. Lowrie's Minute.

DEHRA:
23d March, 1883.

DAVID HERRON.

Will our readers join with us in earnest prayers to God that TRUTH and RIGHTOUSNESS may speedily prevail in this sad case? Could the wisdom and great need of AUTONOMY in Foreign Missions be made more manifest than they are in the details of this woeful conflict, as prosecuted by these two Presbyterian Mission Secretaries for six or eight years past?

XV. RECENT CONVERTS.

The Baptist Missionary Magazine for Nov. mentions 37 baptisms in foreign mission fields, and that for Dec. mentions 42.

The Missionary Herald for Nov. reports the year's accessions to its foreign mission churches to be 3,008, resulting in a net gain, over deaths, removals, and defections, of 2,216.

The Presbyterian Monthly Record for Nov. mentions the baptism of 23 adults and 22 children in its foreign mission fields, and that for Dec., 50.

Eleven Indian converts were baptized and received into the church at Sitka, Alaska, Sept. 27, 1885.

In the *Darjeeling* mission of the Scotch established church, the baptisms in July were of five children and seven adults.

Mr. Haegart, of the *Santhal Bethel Mission*, India, reports 12 adult baptisms in Aug. and Sept.

Rev. E. D. King, of Kohima, Naga Hills, mentions the recent baptism of four Angami Nagas, "the first of the tribe that have ever been baptized."

Rev. Mr. Mason, Baptist, reports 21 baptisms in the Garo Hills of Assam, one of them a man of much influence.

Mrs. Norwood, of Toluca, Mexico, mentions, Oct. 13, that her husband had just baptized 12 children and 18 adults.

A revival of much power in Sept. last, is reported from the C. M. S. Mission at Trichoor, So. India. The writer of the account says: "So many persons came forward for prayers that we had to turn the whole church into an inquiry room. From all sides came loud and earnest cries from weeping souls convicted of their sins, and praying for mercy. . . . Some of the highest caste natives kneeling side by side with those of lowest caste. . . . The seekers, high caste and low caste, afterwards testified that they were saved from their sins through trusting in the precious blood of the one common Saviour of mankind." One peculiarity of this revival is, that most of the preaching so blest of God was done through an interpreter.

Bro. Chalmers Martin baptized ten converts at Chiengmai, Aug. 16, 1885.

At Rangoon, Burma, Aug. 2nd, 15 were received into the M. E. Church.

The admissions to the Beirut Church, from Jan. to June, are reported at 43.

Mr. Evans, of the Brethren Church's Mission, West Africa, reports more than 100 accessions to the churches in the last quarter.

We are glad to see converts are being won to Christ on the Congo. Dr. Sims speaks of three as truly converted men, also the wife, Lydia, of Lutete, of whom he says: "Lutete is a great help to me, both in translating the Gospel of Luke, and in village evangelization." Of Nyoko also Dr. Sims says: "He is a great comfort and helps as well." He adds: "Nju-Nju, a king, and most of his town, are being powerfully exercised by the truth. All are inquirers earnestly seeking the Lord." Here seems to be the beginning of "precious fruits after many days" and much toil.

In the Irish Presbyterian Mission, of Newchwang, are reported 25 baptisms, and 23 candidates for baptism.

Mr. McKinney, of the Baptist For. Mission Convention (colored), reports 42 baptisms in the Vey Mission, West Africa. We observe the progress of this mission with much interest, and if these colored brethren continue their work with such prudence and piety as to make it a permanent success, it will prove a beacon-light of bright hope and blessed promise for all Africa.

XVI. OUR SUBSCRIBERS.

In closing the EIGHTH year of this REVIEW our warmest thanks are due to more than 1600 of our subscribers who have sent their subscriptions in advance without giving us the trouble to send them a reminder. It is a special joy to us to have prosecuted this work so long without a word in its pages soliciting subscribers, though we know some of our friends have been diligent in bringing it to the notice of others—a labor of love we most highly appreciate. Our gain in circulation is not rapid but constant; and our subscribers have now enabled us to meet all cost of the REVIEW from the first, and to send $1300 ($300 in 1885) of its avails in small sums to different Foreign Missions where they seem most needed and likely to be most useful. The past year's progress in this entire work of Foreign Missions has been more marked than that of the previous year, and yet heathenism is still rapidly gaining upon us. The combined efforts of all the churches and missionary organizations of christendom fail to keep pace with its natural growth. Must not *all*, then, who love Christ and the heathen, unite in more earnest prayer to God that He will show us the cause of our weakness and failure, and reveal to us ways and means and agencies which He will render more adequate, more mighty and effective in prosecuting this work? Who can repress the conviction that our large Mission Boards and their Officers must practice more economy, and in their own persons and lives furnish examples of more christian self-sacrifice and consecration, such as will avail more than all rhetoric and oratory in lifting churches and individual christians to the same standard of consecration and self-sacrifice in giving and working for the salvation of the heathen?

Who can repress a like conviction that our workers abroad must be more filled with the inspiration of love, with the verities of the Gospel, and the power of the Cross, more moved by the Holy Ghost and the vital elements of the unseen and spiritual, and thus be enabled to *so* speak the words of this life eternal that the heathen shall hear, believe and be saved? Who can avoid the conviction that, if the many salaried officials, connected with most of our Mission Boards, were greatly reduced, and their official dictation, control and correspondence were reduced also, and the Missionaries abroad were left to plan and work as moved by the Holy Ghost, by love to Christ and souls, and by an ever present sense of personal responsibility to the Christ who gave His life for them and for their heathen hearers, fresh and more vital forces would speedily come into action in all our missions among the heathen, present difficulties and hindrances to this work would disappear, and the power of God be revealed in pentecostal scenes hitherto unknown?

Our heart goes out very warmly to all friends for their many *Kind Words* for this REVIEW, but it has become so well and widely known that a few of them will now be sufficient:

XVII. SAILING OF MISSIONARIES.

Rev. D. K. CROSS, M. B., C. M., sailed for Livingstonia, Sept. 3, 1885; and Mr. ROLLO a month earlier.

Rev. A. ROBERTSON, M. B., C. M., and Mr. JAMES BREMNER, M. A., for Nagpur, and Mr. W. M. ALEXANDER, M. A., B. Sc., for Bombay, sailed Oct. 1st, 1885.

Rev. and Mrs. NOYES and Miss MARY CARPENTER, Free Methodists, sailed for West Africa Sept. 12, 1885. Miss CARPENTER goes to assist Miss SHARPE.

Rev. OSCAR F. WISNER and sister, Miss JESSIE WISNER, sailed for Canton, Sept. 17, 1885.

Rev. and Mrs. T. J. SCOTT, D.D., Dr. BUTCHER, Misses LAUCK and KYLE, for North India; Miss JULIA WISNER for Rangoon, Miss MARY A. ELLIOTT for Bombay; Mr. and Mrs. CARROLL, Mr. and Mrs. MILLER, Mr. C. R. THOBURN and Mr. CRAMER, for South India, all sailed Oct. 21, 1885.

Rev. G. W. JACKSON of the Disciple Church, sailed for India Oct. 22, 1885.

MARIA FELTHAM, left England for Friends' Mission at Brumana, Oct. 29, 1885.

Miss ELIZA TALCOTT and Miss V. A. CLARKSON, returning to Japan, sailed Aug. 18, 1885.

Dr. and Mrs. C. P. W. MIRRITT, to join North China A. B. C. F. M. Mission; and Rev. J. B. THOMPSON, to join the Shansé Mission, sailed Sept. 2, 1885.

Rev. H. M. BRIDGEMAN, returning to the Zulu Mission, sailed Sept. 5, 1885.

Rev. Dr. and Mrs. WILLIAMSON, Scotch U. P., returning, sailed for Shanghai Sept. 23, 1885.

Dr. and Mrs. McD. WESTWATER, Scotch U. P., sailed for Chefoo, China, Oct. 7, 1885.

Miss JOHNSTON, Miss ANNIE BUTLER and Miss STUART, of the Women's Missionary Association of the English Presbyterian Church, sailed for China, Oct. 28, 1885.

Rev. W. DUFFUS, English Presbyterian, returning to Swatow, China, sailed Sept. 30, 1885, leaving Mrs. Duffus and children in England.

Am. Board.—Rev. and Mrs. JAMES L. BARTON, for Eastern Turkey, Miss JANE E. CHAPIN, returning to North China, and Miss EFFIE B. GUNNISON, for Japan, sailed Sept. 19, 1885.

Dr. and Mrs. H. T. WHITNEY, returning to Foochow, and Rev. E. C. AIKEN, sailed for China Oct. 3, 1885.

HARRIS GRAHAM, M. D., Miss ELLEN M. BLAKELEY and Miss ELLA T. BRAY, for Central Turkey, sailed Oct. 3, 1885.

Rev. and Mrs. JOHN W. BAIRD, returning to European Turkey, sailed Oct. 7, 1885.

Dr. and Mrs. JOHN C. BERRY, returning to Japan, sailed Oct. 17, 1885.

Miss BARTLETT, Mr. JAMES BATEMAN and Mr. WOOD, left England for Universities' Mission in East Africa, Nov. 14, 1885.

The *Zenana Missionary Society* of the Church of England, at the Annual Leave-Taking of its Missionaries going to various foreign fields in October, 1885, gave parting words to a band of 16 ladies, viz:

Miss CLAY, returning to the Panjab, India.
Miss CONDON, for some years in Calcutta, now going to Karachi.
Miss COLLISSON, returning to Krishnaghur, India.
Miss HEWLETT, returning to Amritsar, North India.
Miss HARDING, going to Calcutta.
Miss VALPRY, to the *Nuddea Village Mission.*
Miss BOWLES, to be Superintendent of the *Alexandra School,* Amritsar.
Miss DAVIDSON, to the same Alexandra School.
Miss MARY REUTHER, to the *Panjab Village Mission.*
Miss TYLOR and Miss LONIE, to *Jalandar,* Panjab, India.
Miss CAREY, to Karachi, and Miss BLOOMER to Hyderabad.
Miss AINSLIE and Miss BASSOE, to Masulipatam, South India.
Miss GRAHAM, to the Koi Mission at Dummagudem, India.

Warm and wise words of affection, advice and sympathy, were spoken to these workers, and they were commended to God in earnest prayer.

Rev. and Mrs. DANIEL JONES, Eng. Bap., sailed for India, Oct. 20, 1885.

Rev. and Mrs. R. SPURGEON, W. R. JAMES, TREGELLUS, THOMAS and MARTIN, Misses MASLIM TAYLOR, BELL and ORAM, Miss and Master WILLIAMSON, and Mr. and Mrs. PIKE, of Orissa, left England for India, Oct. 14, 1885.

Rev. J. SCOTT, Wesleyan, sailed for Colombo, Ceylon, Sept. 3, 1885.

Rev. C. RICHARDS, for St. Vincent; J. PRICE, for St. Kitts; and G. LUME, for Grenada, left England Sept. 10, 1885.

Rev. G. NOBLE left for Capetown, Sept. 10, 1885.

Rev J. C. JAMES and J. SHIMMIN, left for the Transvaal, Sept. 16th, 1885.

Rev. R. BRADLEY, for Malta, Sept. 16, 1885.

Miss BALL, for Bombay, Sept. 19, 1885.

Rev. and Mrs. C. DENHAM, for Barbadoes, and Rev. J. PIERT, for Hayti, left Sept. 24, 1885.

Rev. W. A. CORNABY left for Wuchang, China, Sept. 26. 1885.

Rev. J. W. DAVIES, Miss FENTIMAN and Miss MCDONALD, for Calcutta, Rev. A. J. NORMAN, for Madras, and E. P. BLACKBURN, for Negapatam, and Miss FREDOUX, for Colombo, left England Sept. 30, 1885.

Revs. J. T. F. HALLIGEY, BRYAN ROE, and M. J. ELLIOTT, for Lagos, and W. N. CONNELL, B. A., for Cape Coast, left Oct. 10, 1885.

Mrs. GRIMSHAW and family, left for Gibralter, Oct. 14, 1885.

The *Church Missionary Society* of England, on Oct. 2, 1885, gave parting words to "21 brethren and 14 sisters," 35 in all,—12 of them returning and 23 going for the first time. Of these

Rev. and Mrs. J. W. DICKINSON and Miss M. L. LITTLEWOOD sailed for Lagos, Oct. 17, 1885.

Dr. and Mrs. F. J. HARPUR, left for Cairo—destination Aden—Oct. 14, 1885.

Mr. and Mrs. NYLAND left Holland, for Jerusalem, July 8, 1885.

Rev. and Mrs. P. J. JONES, Rev. C. H. BRADBURN, and Rev. T. F. ROBOTHAN, or Calcutta, India, left England Oct. 10, 1885.

Rev. A. E. DAY, Oct. 10; Dr. S. W. SUTTON, Oct. 14; Rev. R. CLARK and Mr. KHEM CHAND, Oct. 17, left for different missions in India.

Rev. T. WALKER, and Rev. and Mrs. A. K. FINNIMORE left for Madras, Oct. 10, 1885.

Rev. F. COLES, left for Colombo, Ceylon, Oct. 10, 1885.

Rev. G. W. COULTAS, for Hangchow; Rev. and Mrs. W. J. EDMONDS, and Rev. and Mrs. J. WILLIAMS for Japan, left England Oct. 21, 1885.

Rev. and Mrs. S. TRIVETT left London for Manitoba, Oct. 8, 1885.

Miss HALL, M. E., W. F. M. S., sailed for Italy, Nov. 9, 1885.

Miss EMILY BISSELL, who has been lecturing on the subject of missionary work in India, has started for the land of her birth, India. She goes as a missionary with her brother, the Rev. Arthur Bissell. They sailed October 17.—*Evangelical Messenger.*

Our contemporary may be interested to know that her brother, Arthur, did not sail with Miss Bissell. We grieve to learn he had shown himself so impregnated with the Andover "progressive Orthodoxy," that he abides for the present in Christendom.

Miss SHERRING and Mrs. SHERRING returning, sailed for Mirzapore, N. India, Sept. 27, 1885.

Miss COWAN, for Amoy, China, sailed Sept. 29, 1885.

Rev. and Mrs. A. E. CAXTON, for Upolu, Samoa, sailed Oct. 3, 1885,

Rev. and Mrs. J. C. EDGE returning to Hongkong; Rev. and Mrs. RYAN with Miss ASHBURNER and Miss MILLER, for Amoy, sailed Oct. 12, 1885.

Rev. and Mrs. HOWARD WILLIAMS, appointed to Kuruman, sailed Oct. 14, 1885.

Mr. HENRY E. BENOIT, of Canada, has recently sailed to join Bishop Taylor and his party in Africa.

Rev. J. M. ALEXANDER, returning, and Miss SUSIE A. HUTCHINSON sailed for India in Nov. 1885; Mrs. ALEXANDER and children remaining in this country.

Miss EDNA COLE, returning and Rev. and Mrs. A. WILLARD COOPER sailed for Siam. Nov. 19, 1885.

Rev. WM. E. HOY has recently sailed for the (German) Reformed Mission in Japan.

Rev. Messrs. STROBEL, PETER, WARDELICH, TAUR, BERLI, and Miss LEMKE, reinforced the Basle Missions in India, on the Malabar Coast, in Oct. 1885.

Rev. Messrs. GUNSKY returning, and RIEMAN, new, joined the Gossner Mission, Oct. 1885.

Rev. and Mrs. J. W. SIBLEY, reached India again in Oct. 1885.

Rev. and Mrs. B. B. SCOTT and Miss CARRIE PALMER, joined Dr. Cullis' Faith Mission in India, Oct. 1885.

Dr. ALICE B. CONDICT reached Bombay in Oct. for medical work in that city.

Mr. J. W. STEVENSON, returning, Messrs. T. G. VAUSTONE and S. T. THORNE (of the Bible Christian Missionary Society), and Messrs. W. HOPE-GILL, Dr. M. ROBERTSON, J. A. HEAL, R. GRIERSON, J. R. DOUGLAS and M. HARRISON, C. I. M., sailed for China Nov. 4, 1885.

XVIII. DEATH NOTICES OF MISSIONARIES.

REV. E. BAKER, one of the first missionaries to Madagascar, author of the first Malagasy Grammar, and translator of Pilgrim's Progress into Malagasy, died in New South Wales, March 15, 1885; and Mrs. BAKER died June 9, 1885.

Rev. THOMAS F. CHRISTIE, some 8 years Missionary of the Canada Presbyterian Church in Trinidad, died early in Oct. 1883, in Kelseyville, Cal.

Mrs. FLORENCE N. ANDREWS NEAL, died at Aintab, Aug. 18, 1885, aged 25 years. Dr. R. J. NEAL, her husband, had died there Nov. 16, 1884.

The *Wesleyan Missionary Notices* of Nov. 1885, report the deaths of Mrs. ELLIS ROBERTS, Mrs. JAMES PARSON, Mrs. BENJAMIN PRATT, and Mrs. BENJAMIN P. WESLEY—all four in India.

Rev. HERBERT F. BLACKETT, (S. P. G.) sometime missionary at Delhi, India, died in England Sept. 20, 1885.

Rev. R. BREN, missionary in Ceylon from 1849 to 1858, died in England October 6, 1885.

A. J. DODDS, M. D., Ref. Pres. missionary, was drowned. Oct. 27, 1885, at the wreck of the S. S. Sidon, near Corunna, Spain.

Mr. J. J. CROSSWAITE, of Wealake, died Oct. 10, 1885.

Mr. RANDALL, C. J. M., of Tai-Yuen Fu, China, died Aug. 11, 1885.

Mrs. F. M. MYERS, Baptist Missionary in Mexico, died Nov. 6, 1886, but one year in Mission service.

We grieve to learn that Mr. TORGERSEN, one of the three Moravian Missionaries founding a new Mission in Alaska, met death by drowning in the Kuschkoviim River, Aug. 10, 1885. He slipped and fell from the Mission boat "Bethel Star," and the swift current quickly bore him beyond reach of help.

Mrs. ELIZA ROBINSON died at Allahabad, India, Oct. 15, 1885, aged 74 years. Her husband, Mr. W. ROBINSON, joined the Serampore Mission in 1836. Compelled by Government to leave India, he went to Java, and labored there some dozen years, when returning to India he died in Dacca in 1853, after 47 years of service.

Rev. JOHN BUTTER died of cholera, Oct. 12, 1885, we grieve to learn, aged 45 years.

XIX. COMBINATION CLUB RATES.

New Subscribers, paying in *advance*, can have

THE MISSIONARY REVIEW and	*N. Y. World*,		Weekly edition for	$2.00
"	"	"	Semi-Weekly edition for	2.70
"	"	"	Daily, (Ex-Sunday) edition for . .	6.55
"	"	*American Agriculturist* for		2.50
"	"	*Demorest's Illustrated Monthly* for		3.00
"	"	*Practical Farmer* for		2.25

We had in mind to accept the kind offer of other friends and enlarge this list, but find our clerical force inadequate.

XX. BOOK AND LITERARY NOTICES.

OLD HIGHWAYS IN CHINA, by Isabelle Williamson of Chefoo, North China, $1.25, Am. Tract Society, 150 Nassau St., New Nork. This is a volume of 293 pages, treating of old Highways and some byways, modes and vehicles of travel, Taverns, Towns, Cities, Scenery, Mountains, Markets, Marriage and Funeral Ceremonies, Manners, Music, Merrymaking and the like, spiced with Child-sacrifices, Superstitions and strange Legends. As a sample of the latter take this, chosen for its brevity:

"In the evening we came to a quiet little place called Pe Ma, or White Horse Town. It got its name from a Taost legend of a white horse, as visionary as the Flying Dutchman. The horse was possessed by one of the eight immortals. It carried the owner thousands of miles in a day, and when he halted he hid it away in his wallet. He is one of those who are supposed to have entered immortality without suffering bodily dissolution."

There is evident tact and ability on the part of the writer; she seems to have enjoyed her long journeys, and many readers will doubtless enjoy her racy, rollicking style and amusing naratives, incidents and anecdotes; but *we* sadly miss any account of missions and mission work. The author tells us she does not profess to give an account of mission work—"that will be found in our denominational literature." And is there not in the same literature an ample proportion of all these merely secular and minor matters? Why write a book on such a mission field, wholly omitting the one great subject of deepest interest to all Christendom, of weightiest moment to angels and Christ Himself?—and that, too, when the writer says: "the object of these journeys was first to carry Gospel truth to as many of the women of China as I could reach," and her husband went with her preaching to men and distributing Christian scriptures and tracts, all, we are left to infer, at mission expense. Is not such an omission of all accounts of missions and mission work, even on these journeys, quite unpardonable, in a book written by a *Missionary*?—worse than the play of Hamlet, with Hamlet left out? What kind of estimate of the one supreme object of Foreign Missions, and of the value of human souls perishing in heathenism, must this book convey to all thoughtful minds?

HOME LIFE IN CHINA by Mrs. M. J. Bryson, of the London Mission, Wuchang, China, $1.25. American Tract Society, 150 Nassau St., New York. This volume of 314 pages, dealing with China like the one just noticed, views things more from the missionary stand-point, as may be readily inferred from its *contents*, some of which are: *Yauting* or *First Fruits Gathered; The Story of a Chinese School Girl; Refusing to bow down in the House of Rimmon; The Preacher's Son, &c.*

The first part of this volume deals largely in the various scenes, customs and superstitions of the people, while the second part illustrates missionary work and its results in winning souls to Christ by narratives of individual cases and converts. Through it all a live missionary interest is manifest, and the book will do good service in Sunday School libraries and wherever read.

MISSIONARY TRACTS FOR THE TIMES.—Under this fitting title the Rev. C. H. Carpenter, some twenty years missionary in Burma of the American Baptist Missionary Union, is discussing, with much careful study and ability various points of missionary economy. He has published three tracts, the 3rd having for its subordinate title, "*The Subsidy System in Missions: Shall it be extirpated?*" We have not been able to give these Tracts a careful reading, and do not undertake to indorse all Bro. Carpenter's views. We apprehend we may find some honest difference of views on the *School Question*. But of these Tracts and their discussions, we unhesitatingly express our opinion that they are greatly needed. Well had it been for our Foreign Missions if discussions of this kind, in a true, earnest Christian spirit, had been started years ago, and the facts involved been placed before all earnest, thinking men who love this work of God among the heathen. We grieve for some things said and published *vs.* Bro. C's. views, by missionaries and others, even by such good men as Brother W. Ashmore, of China; but let each man have his opinion and be responsible for it and for his uncourteous and unchristian assaults, if he choose to make them. We can notice now but one point in Brother C.'s views of economy.

He speaks of the propriety of missionaries being willing to travel second class for the sake of economy. He says: "First-class passages on luxurious ocean steamers are not the best introduction to a life of hardness and frugality on the mission field. The self-sacrificing missionaries of the China Inland Mission uniformly take second or third class passages. Bishop Taylor and his 'self-supporting' missionaries often take a steerage passage," etc. This has brought upon Brother C. quite a storm of reproaches from some of his brother missionaries. *The Watchman* affirms "It would be an indelible disgrace to the American Baptist Missionary Union to ask any one" to do so, etc. To this Mr. C. replies, with a touch of irony in some of his sentences: "The China Inland Mission has both allowed and recommended lady missionaries, as well as gentlemen to go out third-class by the French mail steamers, with no loss of character to the society or to the missionaries, I believe. The Missionary Union may not do this, forsooth; but it may ask men and women, who are engaged in a constant struggle to keep the wolf from the door, to contribute money to pay for first-class passages and first-class salaries. It may ask parents, who can by no means give their children an education, to give money for Christ's sake to maintain expensive boarding-schools for the children of native Christians and heathen. It can circulate colored charts bearing this truthful legend, 'The heathen are dying at the rate of a hundred thousand a day. Christians are giving to save them at the rate of one tenth of a cent a day.' It can then take money given by the poor or the selfish who could be moved to give by no less urgent plea, and use it for the purposes already named, without a blush or a qualm; but it would feel itself 'indelibly disgraced' to ask a missionary to go second class in 'the excellent staterooms on the forward main deck' of the Anchor Line steamers, and to sit at the 'good, plain table,' where there would be far more comfort than is likely to be found in jungle touring!"

This will give our readers some idea of the character of these discussions. We commend Mr. C.'s Tracts to the prayerful study of all who are interested in this great work of foreign missions. Mr. C. can be addressed at Newton Centre, Mass.

The HOUSEHOLD RECEIPT BOOK is a good example of cheap literature, mailed free by D. Lothrop & Co, Boston. for one two-cent stamp. The cream of books by Marion Harland, Mrs. Diaz, Susan Power, and others. The HOUSEHOLD PRIMER is also mailed free on receipt of one two cent stamp.

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THE WORD, WORK AND WORLD. for November, has quite a full account of the Christian Convention held in 23d Street Tabernacle, New York, Oct. 5-9,—a meeting, evidently, of much blessing to those attending it.

The PRACTICAL FARMER, a weekly of 16 pp. at $2.00 a year, established in 1885, is proving itself a valuable helper in all farming interests. Try it.

THE LITERARY MAGAZINE, John B. Alden, Publisher, 393 Pearl St., New York, $1 50 a year, well sustains its high character, reproducing many of the most carefully prepared and best written papers in the English Reviews, with other choice literary and scientific articles. Among the original papers in the November number, is one by William Sloáne Kennedy, on "John Ruskin in his Homes and Haunts."

Our good neighbor of THE MISSIONARY SENTINEL AND HERALD, we are sorry to see, has resigned its editorship. He has shown marked ability and love for his work, and a wide grasp of the general facts, figures and items of special interest in all mission fields, with all needful attention at the same time, to the work and interests of his own church. He has made his *monthly* so useful that we trust his whole church will regard it as a necessity, and that some other brother of like ability and love for the work, will at once resume and prosecute it.

1842.} A PROCLAMATION. {1886.

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FAMOUS MEDICINE MEN. Messrs. Root & Tinker, of New York City, who have published from time to time handsome lithograph portraits of the prominent journalists of the United States and Great Britain, have just issued a very attractive engraving, 22 by 28 inches, of the leading Proprietary Medicine Manufacturers of the United States, including Dr. J. C. Ayer, C.I. Hood, Dr. Hostetter, of "Hostetter's Bitters," John Hodge of "Merchant's Gargling Oil," Mr. Scott of "Scott's Emulsion," Dr. J. H. Schenck, H. E. Bucklen of "Electric Bitters," Mr. Powell of "Iron Bitters," Dr. Tutt, Dr. Brandreth of "Brandreth's Pills," and H. H. Warner of "Warner's Safe Cure" and "Tippecanoe" fame. We doubt if a more attractive looking group of eleven men, could be got together from any walk of life. This picture is sent out with the compliments of Mr. H. H. Warner, who, besides having won such distinguished fame as the manufacturer of "Warner's Safe Cure," is well known as the founder of the "Warner Astronomical Observatory," Rochester, N. Y.

THE LIBRARY MAGAZINE.—Alden's Library Magazine is quite the peer of the great $4 monthlies, in the amount and high quality of the literature which it presents, though its cost is only the nominal sum of $1.50 a year. Among the contents in the current number are articles by such noted authors as Canon Farrar, Max Muller, the Bishop of Carlisle, Cardinal Newman, Philip Schaff, and others. This magazine ought to have a circulation of a hundred thousand. You can get a specimen from the publisher, JOHN B. ALDEN, for the price of 15 cents.

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